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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LV

WOODSTOCK COLLEGE

OCTOBER, 1926

FOR CIRCULATION AMONG OURS ONLY

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THE

WOODSTOCK LETTERS

VOL. LV, No. 1

ACCOUNT OF CEREMONY OF BEATIFICATION OF THE JESUIT MARTYRS OF NORTH AMERICA

Rome June 21, 1925.

The day chosen for the Beatification of the Jesuit Martys of North America was one of Rome's own days, the Feast of St. Aloysius, when all the city flocks to the Church of St Ignatius where the young saint's remains are, mothers to press their children towards his monument, young men and women to refresh their memory of the undying tradition of the prince of holiness as well as in nobility, grown people, some to witness the throngs and the enthusiasm, but by far the most to come under its spell and confess and communicate. Attractive as the ceremony of beatification is, Aloysius might easily be a suffiicient counter attraction to make St. Peter's great basilica, a veritable series of great churches, appear thinly attended. All Italy however, and Rome in particular, has a fondness for things American. Here we are Columbians. The complexion of the great gathering in this central temple of Christendom this morning was decidedly Roman, and a vast number, however, who had come from North America, in groups or individually, from the United States and Canada, principally to witness the newest event that concerns the New World, something that will effect its life and progress profoundly and for centuries.

The plaza and porticos were alive and gay with the arriving worshippers. Everyone is at home in Rome. No one looks or acts the stranger, and no one notices the one who might feel so. All the world has passed this way finding always so much that is familiar, and those who rarely go beyond the city gates never re-

gard the visitor as odd or out of place. There is a peculiar consciousness that invests Rome. It may be no longer the world's political or financial centre, but it is still the historical centre of the universe and to be so it must be the religious center also. One must come here and live in the very home of the spiritual father of all who retain the faith imparted by Christ to appreciate what one reads and hears for and against the Popes whether as temporal or spiritual rulers. One might read forever about ceremonies of beatification and canonization without knowing what they are really like.

The great St. Peter's, basilica of thousands of unsurpassed ceremonies, stands firm set on the Vatican Hill, its portals wide open to the crowds thronging there to hear the Decree of Beatification read in the morning and attend the Mass following, and again in the evening to witness the solemn entrance of the Holy Father for the veneration of the picture of the Martyrs and of their relics and for Benediction of the Most Blessed Sacrament, on this occasion given by Archbishop Deschamps, of Montreal. We wonder how the fifty thousand or more are accommodated. They are lost in the magnitude of this edifice. They enter by its myriad doors, men, women and children of every station and avocation in life from every quarter of the globe, with their entrance tickets, every one of them free and not difficult to secure, ushered by attendants who direct without excitement but with the greatest civility, as hosts receiving guests, every one to a place. There are twenty-five tickets admitting to seats reserved for the household of His Holiness, of which I was favored with twelve; the white tickets for the relatives of the Blessed, given for the most part to priests when, as in the case of our Martyrs, their families have become extinct; the brown, red and blue tickets for the transepts and the nave; and finally the tickets to the diplomats' gallery. In no time all are seated and the vast auditorium is expectant for the arrival of the Cardinals, Archbishops, Bishops and prelates who occupy the long rows of seats in the sanctuary which is itself as large as many a church. As the dignitaries file in, the hundreds

of electric chandeliers are lighted and all is as brilliant as sunlight.

As one enters the main door, over the loggia is a picture of the Martyrs, a copy of the one designed by Madame Nealis of the Convent of the Sacred Heart, Sault au Recollet, Canada. Within the portico is a scene of the tortures and manner of death of all the eight martyrs. Scarcely are we seated when the Postulator of the Cause of the Martyrs, the one who has promoted their Beatification in Rome, reads before the Cardinal Vicar of St. Peter's, Card. Merry del Val, and then before the Cardinal Prefect of the Congregation of Rites, at this time Cardinal de Vico, the petition that the Decree of Beatification be read. The reading follows. Like all such documents issued by the Holy See, it is a masterly review of the lives, labors, sufferings, deaths of the eight to be beatified, beginning with Father Jogues and his companions, Goupil and Lalande, and treating in detail his torture, captivity, return to the Iroquois first as peacemaker and then as Apostle; the deaths of Goupil and Lalande. Then followed the accounts of those who died for the faith in Canada. Special allusion was made in this document to the part which Protestants had taken in preserving and popularising the history of the Martyrs and the importance of their testimony in establishing the fact of the martyrdom itself. The privilege of observing their feast is extended to all the dioceses of the province of New York. The date of the feast has not yet been fixed. For Blessed Jogues and his companions it will very likely be on September 28th.

The main reflexion suggested by the reading of the Decree of the Beatification is the holiness of the Church. Here we are seated in the temple over one of whose altars is the Chair of the Apostle, in the Apostolic Church. Here are assembled men and women from every clime and people, the Church of all the world, Catholic, and all one in faith, in the One Church of Christ. Here finally is the supreme note or characteristic of the Church of Christ, Holiness. The Vicar of Christ proclaims some of His servants martyrs and the Catholic world represented in this gathering acclaims

his decision with a heartiness which shows appreciation of holiness as the supreme object of the Church.

Acclaim is the only word for the applause that breaks out as the Decree is concluded, the curtains concealing the image of the Martyrs over the altar parted, the relics of the Blessed are exposed, and the note of the Te Deum intoned. It is a moment of great enthusiasm. Like a glimpse of heaven is the noble painting far up toward the roof of this noble structure, and never does this immortal hymn of praise sound more appropriate. Then the Mass begins, the same as the Mass for Saints Fabian and Sebastian of January 20th, the Mass of the Martyrs, and when for the first time the special prayer in their honor is solemnly intoned, one realises that at last after years of labor on the part of many minds and hands, and of incessant prayers welling up from countless hearts, the earth and its people are at last doing at the altar of sacrifice what Almighty God has long since done at the eternal altar of the Lamb.

O God, Who hast consecrated the first fruits of the faith in the vast regions of North America by the preaching and blood of thy blessed martyrs John, Isaac and their companions, graciously grant that by their intercession the flourishing harvest of Christians may everywhere and forever go on increasing. Through Our Lord Jesus Thy Son Who livest and reignest with Thee in the unity of the Holy Ghost, God forever and ever. Amen.

One wonders at living to witness all this and memory leaps back to the men who labored to bring it about, who died before its accomplishment, Martin, Loyzance, Jones, Desy, Walworth, McIncrow, Shea, whose intercession after death has no doubt done more for this happy termination of the Cause than all the living could ever do.

As the first part of the Mass proceeds, clerics come forward to present to the Cardinals and other prelates present pictures of the Martyrs and handsomely bound copies of the story of their martyrdom—members of the Congregation of Rites and its consultors also receive the picture and book, and some few others who did something to promote the Cause, the writer among the number. Father de Boynes, fondly known to Jesuits in tbe United States, was particularly interested in seeing that I receive it. Like all services of the Roman rite, properly

conducted, this one is short; it is over in less than two hours. The vast congregation disperses; soon the vast cathedral is empty save for the few who loiter to utter a last prayer or to dwell on some marvel of the imposing structure.

The afternoon function is less official and formal but in its outward demonstration far more impressive and enthusiastic. Still greater numbers attend. In the plaza and elsewhere about the basilica are groups of Fascisti police or soldiery. The doors of St. Peter's are open at half-past four, and this time one is wise to enter by the door marked on the ticket of admission. Wise it is to follow the requirements in apparel indicated, as for the morning also, on tickets admitting to certain prominent places, black for men and the same for women also, the waist fitting to the neck and the head veiled. The requirement is *rigorosamente*, which is as plain as any language can make it. The observance exceeds even what is required. Men in court dress, military dress, evening dress are numerous, and women, the younger of them in white, no where else appear so stately and charming. The Spanish, with their mantillas lifted by a high-arched comb, naturally attract attention. It is fatal to come without the wedding garment here. The Swiss Guard is everywhere with its multicolored uniform, and that destructive looking halbert. The faces are not so grim and forbidding as one might expect; on the contrary they have all the kindliness of the folks back home in their good-natured country, but they see to it however that the *rigorosamente* means just what it expresses. Howsoever early one is seated, it does not seem long to wait for the coming of His Holiness. There is a stir and an expectancy that keep one interested and satisfied that the wait is worth while. Now it is the appearance of someone in distinguished uniform; then one sees the gifts which are to be presented to His Holiness brought to their place in the sanctuary; a group of prominent ecclesiastics file past; the seats for members of the papal household are being occupied; across the sanctuary is a fine body of well set-up American men, all of them ardent Knights of Columbus, with whom I had crossed the Atlantic on the President

Harding, saying Mass in their presence every morning. They have changed their entire itinerary purposely for this occasion, and now they occupy seats in the diplomats' gallery with their own Roman envoy and plenipotentiary, Mr. Edward Hearn, brother of our Father David Hearn. The pilgrims from Montreal, under the direction of Fathers Devine and Arthuis march up to the door of the basilica with a band of music. It is their day of triumph. All the while one's eye reverts to the picture of the martyrs high above the great glory cloud and rays above the altar, to the giant figure of Brebeuf and the gentle mien of Jogues. Whilst it was riveting my attention, a priest from Canada attracted my attention to a lady but three feet distant, the solitary woman in our reserve for the relatives of the Blessed. I had been wondering how she had come there as I had been told that none but priests were to be seated in that place. My Canadian priest soon explained. She was a member of the Jogues family, one of the very few surviving, with only one striking feature of resemblance to her Blessed relative, a charming meekness. For the moment I was in no hurry to hear the fanfare of trumpets that would announce the Pope's entrance into the basilica. We spoke of the martyrs, we looked together at the picture. All the faces in that group have a spiritual beauty which only a religious artist can express, but there is something about the face of Jogues that fascinates. We spoke of the happiness of this day. She spoke with the vivacity of a Frenchwoman controlling ecstasy. My French was poor and slow but in no language could one express the sentiments suitable to a meeting like this. Alone of all the martyrs, Jogues had this one representative of the blood that fertilised the soil of New York State with Christianity among the Indians who martyred him. Her very name, Mademoiselle de Pardieu, suggests that the piety of the Jogues family is not outworn. Everyone in that assemblage would invoke the intercession of the Martyrs; would the invocation of anyone else be so fervent or so favored as hers?

Suddenly it is apparent that the multitude is seized with one interest to the exclusion of every other. There

is an audible bating of breath, and a deep hush. Then out blare the trumpets and all stand erect. The great fane is large enough to give the impression of a distant procession advancing. Out break the plaudits and the acclamations, cheers and shouts of every description and at length around the Confessional of the Apostles comes into view the stately line of guards and trumpeters and the double row of the sedile bearers with the Pope high above the heads of the audience, smiling benignly and imparting his blessing on the upturned rapturous faces. As soon as he enters the sanctuary all is again as silent as his own prayer before the altar. He venerates the image of the Martyrs. He incenses the relics. He incenses the Blessed Sacrament at the solemn benediction. He then waits and receives the usual gift of the relics, a great bouquet of flowers and picture and book containing the story of the Blessed. The General of the Society of Jesus, Father Ledóchowski, presented the relics handsomely encased, fragments of the bones of Blessed John de Brébeuf, Gabriel Lalemant and Charles Garnier, which Rev. Father Devine, S. J., had brought from Quebec. The remains of Blessed Isaac Jogues, René Goupil and John Lalande have not yet been found. The body of Blessed Anthony Daniel was consumed in the fire that destroyed his chapel. The body of Blessed Noel Chabanel was thrown into the river. Rev. John J. O'Rourke, S. J., Rector of the Biblical Institute here, presented the flowers. I should have presented the book, but in the hurry and confusion I was enclosed in a throng of ecclesiastics and Father Jerome Fajella, the Postulator of the Cause, presented them.

This ended the ceremony. The papal procession forms again. The trumpets blare; the plaudits begin and resound like a wave swelling from sanctuary to porch. The crowd begins to disperse. I seek Mademoiselle Pardieu and secure her address so as to send her a book on the Martyrs. She is perfectly self-posessed, though profoundly affected. She knows of no descendants of the Jogues family outside of France.

Everywhere among those who know the history of their Cause is heard the exclamation, "At last! And

now for their canonization." Everyone here wonders why it has taken so long to bring about their beatification. In a way they are the cause of it themselves. It was their blood, as the seed of the Church in New France, which developed such activity in the Missions there that there was so little time for promoting their Cause. Fortunately, the superior of the Mission at the time gathered the testimony about their virtue and martyrdom and had it attested. The Archbishop of Rouen started an official inquiry into the case, but it was interrupted by the appointment of a bishop in New France. He and his successors were preoccupied with the rapid and vast progress of the missions among natives and settlers all the way from Newfoundland to Labrador and down the vast territory of what is now the United States between the Mississippi and the Atlantic except the strip occupied by the English and Dutch colonists along the coast. Then came the suppression of the order to which the Blessed belonged, and the long interval of seventy years to its restoration in Canada, the time required for the recovery of the documents bearing on the Cause and finally its informal inception early in this century. Thank God for its favorable termination, so far as the first step is concerned, and may He begin to favor also the next step toward their canonization. Miracles were not called for in the processes thus far completed. Martyrdom clearly proved is sufficient without miracles for beatification. Such marvellous answers to prayers, invoking God's power through the intercession of the Martyrs, were submitted by various witnesses in the process for beatification that they were accepted as proofs of the veneration of the faithful for their martyrs and a belief in their favor with God. For their canonization miracles will be needed. No doubt the renewal of confidence in their intercession and the permission now to invoke them publicly will inspire many to call on them and God will reward our faith by granting the miracles needed. That will be the least of our rewards. The prayer in their Mass and Office is that the "flourishing harvest of Christians may everywhere and forever go on increasing." This is to be the great fruit of the event of this day,—more and

more Christians, everywhere, and greater and greater holiness. With their names North America opens its Calendar of Blessed. May the list grow rapidly long, and may all who know the Martyrs aspire to be inscribed in it.

— JOHN J. WYNNE, S. J.

THE ORGANIZATION OF THE JESUIT SEISMOLOGICAL ASSOCIATION

The chain of earthquake stations in our colleges and universities in this country has been in existence some sixteen years. The installation of most of the stations was due to the energy and initiative of Father F. L. Odenbach of John Carroll University, Cleveland, Ohio.

There were in 1911 seismographs at our institutions in Boston and Worcester, Mass., Brooklyn, Buffalo and Fordham, N. Y., Chicago, Ill., Cleveland, O., Denver, Colo., Milwaukee, Wis., New Orleans, La., St. Louis, Mo., St. Mary's, Kan., Santa Clara, Calif., Spokane, Wash., and Spring Hill, Ala.

For a time these stations were bound together by an organization called the "Jesuit Seismological Service" directed by Father Odenbach. But interest soon flagged. The stations were run either independently or not at all. Some of the seismographs after being purchased were never operated regularly.

During the years that followed the number of stations in full operation gradually decreased. This was due no doubt in great measure to changed personnel in the colleges and universities. But the result was that during the past two years, as far as the writer is aware, the only Jesuit stations in the United States that were still publishing earthquake data were Georgetown, Fordham, and Spring Hill.

It was evident to everyone who had the interests of seismological science at heart that some reorganization was necessary if our American chain of stations was not to represent a wasted effort.

It is not surprising, then, that scientists outside the

Society should discuss among themselves how this reorganization could be accomplished. Thus about 1921 Professor Gregory of Yale University approached Mr. Harry O. Wood, then connected with the National Research Council in Washington, with a proposal that they take up the question with the Jesuit Superiors. Mr. Wood refused because he had in view the program of investigation into the local earthquake problem in southern California at which he is now engaged under the auspices of the Carnegie Institution of Washington. But last winter Mr. Wood came up to Berkeley to talk the matter over with me and told me of Professor Gregory's proposal. I told him that the stations are integral parts of the institutions to which they belong; that they are run entirely on local funds and are governed by local administrations. Consequently each individual station would have to be persuaded to enter any such scheme of organization as Professor Gregory proposed, and that if he had any central funds or central authority for the whole country in mind, he was mistaken. After explaining our organization to Mr. Wood, he composed a letter to Professor Gregory asking what he had had in mind and then submitted the letter to me for suggestion. A copy of the letter was also sent to Doctor Arthur L. Day, the chairman of the Advisory Committee on Seismology of the Carnegie Institution and Director of the Geophysical Laboratory in Washington. Professor Gregory acknowledged that the situation was in no wise as simple as he had imagined, and Doctor Day wrote to Mr. Wood: "The development of an organization out of all the Jesuit Stations under the relation now prevailing between them is likely to require slow and tactful procedure. Father Tondorf at this end is also interested in some form of general cooperation and has talked with Commander Heck on the subject. . . . My own reaction at the moment is that the best thing for seismology would be an organization within the Jesuit group through which a certain amount of standardization of instruments and uniformity of procedure might be attained. Cooperation between that group and others outside might well be left for the future."

In answer to Mr. Wood's suggestion that Doctor Day come out to California and have a talk with me on the subject, the latter wrote: "Respecting the Jesuit situation I shall be glad to confer with Father Macelwane, as you suggest." As soon as I heard of it, I wrote Father McMenamy, Provincial of Missouri, telling him the circumstances and asking what I should answer Doctor Day when he came. Under date of April 3, 1925, Father McMenamy wrote: "In regard to the proposal to coordinate the Jesuit Seismological Stations in this country, etc., I shall put the whole matter before the consultors at our next meeting." A few weeks later, under date May 12, he said: "I have just written to the Provincial of the East to suggest that the Jesuit seismologists hold a meeting this summer for the purpose of planning some kind of coordination of all Jesuit Stations." And a few days later, May 17, he wrote me: "You may tell Doctor Day that the coordination of Jesuit Seismological stations is now under consideration. Our Eastern Brethren as you will see from the enclosed (letter of Mr. Lynch in the Science Bulletin of the Maryland-New York Province) have been considering coordination. I am convinced that the only way to have anything done is to call a meeting of those interested. This I proposed to Father Kelly of New York. I will let you know about the meeting." In the meantime Father Navarro-Neumann, S. J., the well known director of the Cartuja Station at Granada, Spain, wrote me as follows:

"I believe it would be very much A. M. D. G. if our chain (of seismographic stations) in the United States would rise, once for all, out of its present state, which in your great charity and in consideration of the intention which prompts me you will pardon me if I dare to call 'wretched'. In the land of millionaires, think of (such instruments as) little Wiecherts, Milne-Shaws, Boschs, even if they have photographic registration, puny Milnes!!!—Stations aways with an 'e', and without a vertical component, etc., etc., and all this with Fathers at hand who are very well trained!!! One absolutely first class station with choice instruments in sufficient number,—two kinds of Anderson-Wood instruments, short period and

long period, one complete set of Galitzins, an Anderson-Wood vertical component instrument and a Galitzin vertical of ten seconds or less, and no mechanical registration,—together with the present chain and still better stations in Manila and Guam, together with visits for mounting and inspection, would put us in the front rank in this new science and would allow us besides to do research of absolutely first order with a sum of money that would not suffice to mount the smallest astronomical observatory which would be good for anything. How much glory you can give to our holy mother the Society of Jesus and consequently to our good God! . . ."

This letter I sent to all the four Provincials. Soon after I received a letter from Wood under date June 3rd: "This is to tell you that Doctor Day came west by way of Southern California and paid a call upon me this afternoon. He proceeds northward tomorrow night. His coming here makes it quite unnecessary for me to pay a visit to the (San Francisco) Bay Region at this time. He will make a point of seeing you and discussing with you both the matters which we have canvassed together at considerable length. I talked at length with him about the situation in reference to yourself and asked him to discuss the matter with you very fully and frankly; which he will willingly do, and I hope that you will 'meet him more than half way'." I told Doctor Day of our proposed meeting and he was delighted and expressed his happiness by getting from me the addresses of the Provincials and writing to all four of them.

Soon after this I heard of my appointment as Professor of Geophysics in St. Louis University. And a few days later I was on the same train with Doctor Day on the way to the Portland, Oregon, meeting of the American Association for the Advancement of Science where I was to read two papers before the Seismological Society of America. During those two days on the train I had a splendid chance to learn to know and appreciate Doctor Day and to chat over the whole situation with him.

When I came east at the beginning of July, I had a long talk with Father McMenamy and with my new Rector, Father Cloud, and found them both quite enthusiastic

about the prospects. Father Cloud commissioned me to offer our seismologists at the meeting any space they would need for a central station in case that were proposed.

At one of the meetings of the Physics Section of the Central States Division of the American Association of Jesuit Scientists the writer read the following paper on the possibilities of the situation.

"There are two entirely distinct, though correlated fields of seismological investigation, one whose problems and methods are predominantly geological and which we may call geological seismology, the other whose problems, methods and point of view are physical and which may be termed physical seismology or seismometry. It is on this latter type that I wish to address you as members of the physics Section.

Seismometry deals with earthquake motion as such. Hence the phenomena which properly belong to it are stress and strain in an elastic medium; the generation, propagation, reflection and refraction of elastic waves; the properties of the medium through which these waves pass; and the response of detecting mechanisms to the forces thus brought into play at any point on the earth's surface.

Now all these phenomena belong in the field of Physics. The principles involved in their study are part of the science of mechanics. In fact seismometry as a science is almost pure dynamics, and dynamical principles are, so to speak, the backbone of physics. Hence I feel that physicists like ourselves should have our attention called to the present situation in seismology both in this country and abroad.

In our own country there has been a tremendous revival of interest and this is due to a variety of causes. The first of these in matter of time was the California Program. After several years of agitation and careful planning, a scheme was worked out whereby the Carnegie Institution of Washington, the United States Coast and Geodetic Survey, the United States Geological Survey, the United States Navy, the Seismological Society of America, Leland Stanford University and the University

of California should cooperate to discover if possible the laws underlying the production of earthquakes in California. The Carnegie Institution developed a new type of seismometer which could be used for the precise study of local shocks, even of those of such slight intensity that no human being feels them. They are now establishing a chain of stations in Southern California equipped with these seismometers. The U. S. Coast and Geodetic Survey retriangulated the whole coast region from Mount Lola and Round Top in the Sierra Nevada near Lake Tahoe to the Mexican border and found that, while the region around San Francisco Bay was not under great strain as far south as the movement had occurred in 1906, from there southward the strain became greater and greater and that there were points in the Santa Yñez Mountains back of Santa Barbara which had actually moved northward since the last survey a distance of twenty-four feet. The U. S. Navy has made use of the new sonic depth finder to give us the material for a rough topographic map of the continental shelf adjacent to that part of the coast of California. The U. S. Geological Survey has undertaken the precise mapping of the San Andreas Rift in the region where the strain is great and has completed a considerable part of it already. The Seismological Society has issued a fault map of the State and is at present engaged in a study by committees of experts of earthquake risk and the means of reducing it. The University of California is studying the structure of the earth's crust through the local earthquakes that occur near the San Francisco Bay, and also the nature and causes of the movements which are going on.

The second reason for the increase of interest in seismology is the occurrence of earthquakes in the east and north. The third is to be found in the transfer of earthquake observation from the Weather Bureau to the most scientific of our national bureaus, the Coast and Geodetic Survey. And the last cause is the rise of economic seismology in the oil fields of the southwest and of Mexico. This last cause has made seismology almost as necessary as geology for the exploitation of our petroleum deposits.

Physicists and engineers are looking hurriedly for information. Oil companies are buying up apparatus everywhere. My successor, Dr. Byerly, at the University of California has already received at least one tempting offer to leave his post and enter the employ of an oil company.

Before the war, England, Austria, Germany and Russia were almost the only countries working to any great extent in physical Seismology. The leaders in England and Russia have mostly died leaving but few successors, and the French have superseded the Germans and Austrians in place but not in intellectual leadership. They had to begin from the bottom and it requires time to reach the top.

In the midst of these changes one fact remains. There is in the field a chain of Jesuit Seismographic stations known to Seismologists the world over. It is also a fact that few of these stations are equipped with first-class modern instruments, and that equally few are engaged in a program of thorough scientific work. For lack of trained personnel whose primary interest was seismology the stations have been, for the most part, content to gather data for others to use. Now here is our opportunity. If we can organize our stations and establish a center for research and also a clearing house for information, a station that can furnish expert assistance on call, it will be possible for the scientific departments of our various institutions to operate the stations we have, and even to establish better ones with the consciousness that truly scientific work can be accomplished without too great burden on our already overworked faculties. Our departments of physics could well take the lead in this matter. Any intelligent person, a student or even a janitor, can be trained to prepare and change the records, and these records once obtained can be sent to the central station if there is no one in the department who can study them.

The leaders in the United States Coast and Geodetic Survey and the Seismologists of the Carnegie Institution of Washington have been urging us to carry out some such plan of organization. They would like to see us take the scientific lead. We can step into the very

forefront in this new science and stay there. I cannot close better than by quoting the words recently written in a letter to me by one of our greatest Jesuit Seismologists, Father M. M. Sanchez Navarro-Neumann of the Station at Cartuja, Spain." This letter is given above.

The meeting of our seismologists was held on the 24th of August amid considerable enthusiasm. Its acts can be gathered best from the following minutes of the meeting:

The meeting was called to order about nine thirty A. M. by the Reverend William H. Agnew, S. J., Rector of Loyola University. The delegates present were Reverend Florence D. Sullivan, S. J., Rector of Loyola University, New Orleans, representing the New Orleans Province, Reverend William C. Repetti, S. J., and Mr. John S. O'Conor, S. J., representing the Maryland-New York Province, Mr. James B. Henry, S. J., representing the California Province, and Reverends William H. Agnew, S. J., and James B. Macelwane, S. J., for the Missouri Province. Eight others had been invited by the respective Provincials but were unable to attend.

Father Sullivan of New Orleans was nominated as permanent chairman and unanimously elected. Father Macelwane was chosen permanent secretary.

The motion was made by Father Macelwane and unanimously carried that all the participating stations were to continue in their present autonomy and that nothing that was to be done by the meeting should be construed as limiting the freedom of any station to make such use of its data as the local authorities should desire.

It was furthermore decided that the meeting had no definitive authority: that its decisions were to be referred by the secretary to the American Provincials for their approval, and that another meeting was to be held next year to determine the final form of organization on the basis of this year's experience.

Father Macelwane was asked to give an account of the circumstances that led to the call for the meeting by the four Fathers Provincial. This he did by presenting a brief resume of the paper he had read at the meeting of the Physics Section of the American Association of Jesuit Scientists on "Our Great Opportunity in Seismometric Research", and by relating the incidents connected with the visits paid him in regard to the matter by the seismologists of the Carnegie Institution of Washington, especially by Doctor Arthur L. Day.

Father Sullivan spoke of the great advantages we already have in our chain of seismological stations and of how very much these would be increased by the proposed organization. He then asked several of those present to outline what they thought should

be undertaken by a central station. The two ideas advanced in some detail were: (1) A research center where scientific work of the first order could be accomplished; where directors of stations and other seismologists might find facilities for the solution of their own problems not available at home, and where, through connection with a graduate school, younger men might prepare for work in this field. (2) An administrative central station which would serve as a clearing house for information; where data would be gathered, collated, and distributed to the stations as soon as possible after each earthquake: whither the other stations could look for scientific assistance to any extent they desired; and which would serve as a medium of communication with outside organizations.

Mr. O'Conor (Maryland-New York) moved that, inasmuch as a research center had been already established at St. Louis University by the creation of the new Department of Geophysics there, the Jesuit Seismological Association cooperate with it instead of establishing any other center at least for the present. The motion was carried.

Mr. Henry (California) moved that, whereas the administrative work of a central station could be done most scientifically and satisfactorily by a research personnel, also the administrative central station of the Association be established at St. Louis under the direction of Father Macelwane. The motion was carried.

It was further moved and carried that the central station so established be considered as removable at the discretion of the Association; that it keep its separate identity and give impartial credit to all sources of information; that its title be "The Central Station of the Jesuit Seismological Association", and that all other Jesuit stations be empowered to designate themselves, each as "Member of the Jesuit Seismological Association."

A unanimous vote of thanks was tendered to Very Reverend Father McMenamy and to Father Cloud, President of St. Louis University, for their generosity in offering the facilities of St. Louis University for a central station.

It was moved and carried that the secretary send copies of the minutes of the meeting to each of the Fathers Provincial and to Very Reverend Father General and to Father Mattern; and that, as soon as he had communicated with the Provincials, he send a letter to each of the Rectors of the country telling them of the meeting and of its results and soliciting their cooperation; and that he draw up and submit to the single stations a tentative plan for their cooperation.

It was further moved and voted that the Secretary use his discretion in giving information to the press of the country and in communicating with outside agencies, but that such information be always accredited to its proper source, either to the Asso-

ciation as a whole or to any individual station which furnished it, according to priority.

A motion was also carried that the central station compile a brief bibliography to assist the stations in selecting a working library.

It was declared to be the sense of the meeting that research at each of the stations should be encouraged to the utmost; that records or copies of records of important earthquakes should be freely exchanged for this purpose; and especially that a copy of every important record be sent to the central station.

Father Macelwane described the negotiations he had been carrying on by correspondence with the principal seismologists of the world in regard to needed additions to our present international notation used in the publication of earthquake reports. The meeting voted to authorize him to publish the proposed additions as officially adopted by the Jesuit Seismological Association.

Besides the delegates mentioned above there were present Fathers David B. Hickey, S. J. (Creighton), George J. Brunner, S. J. (John Carroll), Mr. James R. Gibbons, S. J. (Patna), and others who took an active part in the discussions.

The meeting adjourned a little before twelve o'clock.

After the meeting the writer went at once to Georgetown University to confer with Father Tondorf who had been prevented by ill health from attending. He also took occasion to see the various officials of the Coast and Geodetic Survey, especially Commander Heck, and to confer with Doctors Day and Adams of the Geophysical Laboratory. All were most cordial and ready to cooperate with us to the utmost of their ability. Pecuniary cooperation is of course not to be expected because neither organization has all it needs for its own stations. We shall have to finance our stations locally and our Central Station by common agreement. The acts of the Chicago meeting have been approved by all the American Provincials and by the stations concerned. The organization is nearly completed.

With so much already accomplished the road seems open to an era of great scientific endeavor in the seismological field worthy of the best traditions of the Society. As Father Maher, Rector of the University of Santa Clara, writes, October 13, from Santa Clara: "While control from a central station is looked upon askance by many, still it does not seem possible that any uniformity of procedure, so essential to correct scientific

investigation, can be arrived at unless the various members of the Jesuit Seismological Association agree voluntarily to be guided by the Central Station along lines which these members shall determine in the annual meeting. Our great difficulty in the past has been lack of coherence and lack of continuity, both of which can be secured only by a certain degree of give and take. I wish the reborn organization every success." Doctor Day writes under date of September 21: "I have included in my Annual Report as chairman of the Advisory Committee on Seismology a paragraph regarding the meeting in Chicago and the favorable results for seismology which may be expected to follow it."

Let us hope that the favorable expectations of all, inside and outside the Society, may be more than fulfilled for the glory of God and for the good that the prestige thus gained for our holy mother the Society, will do for the salvation of souls.

JAMES B. MACELWANE, S. J.

THIRD LETTER FROM A SCOUT CHAPLAIN

To the Editor of the WOODSTOCK LETTERS:

Reverend Father Provincial has asked me to send your readers an account of the progress of our work as Chaplain of the Catholic Scouts of the Archdiocese of New York during their camping season in the Interstate Park. This I am doing briefly; but incidentally I am going to tell you something about the activity of the same Scout Chaplain at home in a very crowded parish. I hope that the readers of the LETTERS will forgive, as before, the personal equation of what is to follow.

The Scout work has progressed with leaps and bounds. Since my last writing the territory to be cared for spiritually has increased twofold. While formerly I covered, practically single-handed, the camps about the Kenowake Scout Lakes and Lake Tiorati—a distance of six miles,—this year with the help of an assistant, a secular priest, I had to care also for the private institutional camps on Lake Stanahe and for the Girl Scout camps in Central Valley, thus covering a parish twenty-

two miles in diameter. Since we have not as yet the complete report of the past summer 1925, we will give the one we sent to His Eminence the Cardinal Archbishop of New York for the summer of 1924. This report does not include strictly Jewish or Protestant camps.

Total Number attending camps	11,694
Total Number of Catholics in said camps	5,333
Total Number of Confessions heard	3,728
Total Number of Communions distributed	8,750
Total Number of First Communicants	46
Total Number Anointed	4

After considering this report the Catholic authorities determined to look upon the summer work among the boys at camp as a permanent diocesan institution, that is to say, to consider it as any other diocesan undertaking; to put aside funds for it, to see that proper men are employed to further it, and to encourage it in whatever way possible.

The work accomplished naturally stirred up our Protestant and Jewish neighbors. They asked themselves, "What are we doing for our boys? Why remain passive while the Catholics are so active?" The Ministers and Rabbis interested in scouting became more determined "to do something" for their own boys, when they heard the writer at a Scout Masters' Dinner give the above report and say frankly to the congregated scout representatives, that he had enough trouble caring for the Catholic boys without bothering about the Jewish or Protestant, that he had hoped the day would soon come when the various denominations would take up seriously the religious side of the youngsters at camp. This talk evidently made an impression, for immediately after the dinner I was approached by a Protestant Minister as well as by a Jewish Rabbi who said: "Father, thank you for the information and for the sincerity with which it was given. We promise that we will have a permanent chaplain for our boys next summer."

The word was pledged, and this past summer saw a Protestant and a Jewish chaplain residing at camp with the Scouts. We became the best of friends; never inter-

fering with one another's work. Our friendship was cemented when the three Chaplains acted as judges at the annual swimming meet of the Scouts. The writer was even invited to dine with Protestant Minister and to partake of the Kosher food with the Rabbi at the Jewish Camp.

But it was in a different way that the Catholic chaplain was really taken in. I saw a man with a Roman collar, apparently stranded on a high rock protruding from the lake. I approached him and said:

"Hello, Father, you seem to be lost; can I help you in any way?"

He looked at me and inquired:

"Are you Father Dominic (this is my name among the boys), the Catholic Chaplain of the Lakes?"

When he learnt I was, he said:

"You see I am not a priest, but the Protestant Minister who is to hold services tomorrow. I don't know what camp to go to."

While directing him to his headquarters, we got talking on religious matters. The minister said:

"I have just been ordained so I am new at the game. In fact, I just got off retreat."

"What retreat?" I asked.

"An eight days spiritual retreat. You see we go through all the exercises."

My curiosity aroused, I made further inquiries.

"Whose exercises?"

"Why, the Spiritual Exercises of St. Ignatius," he said.

"Shades of Father Ignatius," thought I to myself.

"Who conducts the retreat?" I asked.

"Our old Spiritual Father," he answered. "We get up regularly at five in the morning, have one hour's meditation, assist at Mass, go to spiritual conferences, have spiritual reading, study the ascetical writers."

"What ascetical writers do you study?" I immediately asked.

"Rodriguez and Scaramelli are the principal ones, though we have also the works of St. Teresa, St. Thomas Aquinas, etc."

If what he says is true, and there is no reason to doubt it, then the Protestant Seminaries and Novitiates are rather Catholic.

At the end he said: "There is only one little step between us High Episcopalians and the Roman Catholics."

I at once replied: "One step, indeed, but a mighty big one." With this we parted still friends.

As far as the Catholic chaplain is concerned there is absolutely no difficulty in the boys' minds with regard to their belief. When he speaks to them of Mass, Confession, Communion, Rosary, etc., they all understand him, for he can mean only one thing. The trouble comes with the Protestant chaplain. If he be an Episcopalian, the Presbyterians will not come to the services; if he be a Presbyterian, the Episcopalians and Methodists will not attend; if he be a Methodist, he has difficulty getting the boys of other denominations. So the Protestant Minister generally makes a compromise and holds what they call "neutral services," which generally consist of singing pious hymns acceptable to all, such as "Nearer My God to Thee," ending up invariably with "Glory, Glory Halleluiah!"

In my last installment to the WOODSTOCK LETTERS, I wrote of the Catholic side of Scouting, how it was approved by the Church. Since then Our Holy Father has received in audience representative Scouts from all over the world. The occasion was a great day for the boys, as well as for the Scout movement. It was a mark of approval from the highest authority on earth. Our Holy Father spoke touchingly and tenderly to the assembled scouts. He thanked them for their filial piety; he praised them for their sacrifices in coming from all parts of the world to greet their common Father; he showed them how the Church was truly Catholic in the great demonstration before Him, and he added: "You are the future hope of religion, of the family, of the country. I rejoice because you are not merely Catholic boys, but more especially because you are Catholic *Scout* Boys. What a depth of meaning in that word Scout!" His Holiness went on to say: "For you Catholic boys scouting means

far more than it does to others; for you it means courage and energy,—energy to live up constantly to the high ideals put before you by Holy Mother the Church; courage to proclaim boldly before the world your faith in the true God, in His divine Son become Man, in His Church, in His Vicar upon earth." In giving the Apostolic blessing His Holiness concluded with this happy prayer:

"May God bless you all singly and collectively, may He bless all those who are interested in you, who lead you in right paths, may He bless those near and dear to you, your fathers and mothers, sisters and brothers, young and old. May yours be the glory of the very first Scout Caleb whose deeds are recorded in the Lord's Book of Books. Caleb at the age of 85 was sent by Moses with Josue to explore the promised land. He reminded Josue of another exploring expedition he had successfully undertaken forty-five years before, and that he was ready to put the same energy as then in his present mission. May you Catholic Boy Scouts make the same proud boast in your advanced years, may you have the same energy, the same courage, the same high ideals as you have now on your Pilgrimage to Rome."

Mr. Baden Powell's speech to the 650 English Catholic Scouts who were about to start on their pilgrimage to Rome is worth quoting at least in part, and is especially significant as he is not a Catholic.

"Now young fellows, I only wish I was going with you; but as my doctor says, I am too much of a crock. You are going off to have a really good time, seeing a foreign land, and meeting your brother scouts.

"You are going with a far better purpose than that of meeting other boys; you are going for what will be the greatest event in the life of any of you—the great privilege of going to Rome and seeing with your own eyes and being seen by the Holy Father. That is a privilege that a very large number of scouts would wish to have with you.

"You certainly have to think that over, and when you say your prayers just think of what His Eminence (Card. Bourne) has told you of the serious side of it.

"You will meet 10,000 other Catholic scouts from different countries, and they will look to you as coming from the home of scouting to teach them what is the true method of scouting and what true scouts are. They will watch in every way all that you do, how you dress, how you behave, how far you carry out your good turns, how far you are cheerful, and they will act accordingly.

"So you have a big responsibility upon you, because you have got to keep up to the good name of the British scouts among all those who come from other parts. Be brothers to them, help them.

"Above all, I want you to do one great thing, and that is by your behavior and conduct to show to the heads of your Church in Rome that, as scouts, you have not two masters, but that your only Master is God and your Church. Your scout-masters are merely your elder brothers showing you how better to do your duty as good Catholics. I want you to remember that, and to obey the discipline of your Church."

Such encouraging words will surely quicken the zeal of Catholic scout masters. A good deal could be said about the work in our summer camps, about our dealings with the boys, our systematized hearing of Confessions, our camp Communion Sunday, our stories at Camp Fires with their harrowing effects, about the pranks youngsters play on themselves and on their "beloved" Chaplain, about camp regime, etc. We will only give one incident to show how the Chaplain must be ever on the alert guarding his boys from harm. This incident will also be a good reason for having purely Catholic Scout Camps.

Boys' work in our parish reached almost its peak this past Summer when we sent close to three hundred boys ranging from 8 to 11 years to our Summer House at Monroe, and almost one hundred Scouts ranging from 12 to 15 years to the Scout Camps in the Interstate Park. The boy is the one big problem down here, as it is the one big problem all over the country. Perhaps ours is the bigger problem, as conditions in our neighborhood are so unfavorable to the physical, moral and religious well-being of the youngster. Poverty, dark hallways, gloomy cellars, unprotected roofs, indecent movies,

filthy theatres, immodest dance-halls, the underworld, bootlegging are rampant. The boy scarcely has a chance for spiritual existence. He sees scandal on every side, and naturally lives the life that surrounds him. He drifts unconsciously into gangs who teach him crime at the very start. Walking along the streets one notices a sign carelessly written in chalk: "Forsythe Street Gang Meets Here," or the "Chrystie Street Gang Meets Here," according to what street they belong. Their meeting place is generally down the cellar, or on the roof. Here dark conspiracies are formed and wicked plans concocted. These gangs are the terror of the neighborhood. They steal, they hold up boys of their own age, they always do the "non-agenda." Hence many of them fall into the hands of the police. It is only a question of time, when the toy revolver is changed to a real one, and they become confirmed criminals. An incident which happened to the writer will explain all this fully, and will also show how Scouting under proper leadership will change the morals of a boy, nay of a whole district.

I was called to the parlor one evening about eight o'clock by a boy 13 years old who was manifestly in trouble or about to be in trouble.

"Hello, Sonny! What's the trouble?" I asked.

The youngster with quivering lip and troubling conscience said:

"Father, we're going to crook tonight!"

"Is that so, where?"

He named the place, the street, the number. It happened to be a sausage factory, the owner of which used to leave foolishly the day's earnings in the cash register overnight. My little friend's gang found this out and had plotted to break into the factory that night.

I asked: "Why do you come and tell me; aren't you 'squealing' on the gang?"

"I know it, Father, but I came to Mass last Sunday, and heard you say that it was wrong to steal, and that we should not go with bad boys. So that's the reason I came to you tonight."

"When is the robbery going to take place," I inquired.

"In about one hour," he said. "I'm supposed to hold the searchlight and hit anybody on the head with this." So saying the poor lad pulled out a flashlight and a blackjack.

I said: "Sonny, the best thing for you is to leave those things here and go right to bed."

"What will the gang say? My leader will kill me if he finds it out."

"Hang the gang," I retorted. "You do what I tell you and go to bed."

After a little insistence on my part the youngster left with me the instruments of crime, and instead of going to the sausage factory went supposedly to bed.

Before the burglary took place I called up the police station, and told the captain. Both the police and detectives hoped that they would capture that night the leaders of the boy-gang who had been harassing the neighborhood for the past three months. To reach the cash register the "gangsters" had already tunnelled their way from building to building situated in the rear of the factory.

The next morning my little friend of the night before came to me. He was all excited, pale, and in a mess of perspiration. He said: "Father, it's a good thing I did what you told me last night; the gang is all locked up—they are up at the Gary Society now!"

"How did they get caught?" I asked.

"Gee! I don't know, only I'm glad I wasn't there. Father, I promise you I'll come to Church every Sunday and go to Confession and Communion, and I'm going to become a Scout, too."

I said: "That's fine! Isn't it much better to be good than be bad?"

"You said it, Father, no more gangs for me."

While I was still speaking with the youngster three mothers came crying and pleading for me to do something for their boys who had been arrested the night before for stealing. Pretending to know nothing about

it, I asked: "What boys? What did they do? Where are they?"

"In prison up at 105th Street. They didn't do anything."

One woman clasping her hands in grief shouted out: "Woe is me, my poor little angel is arrested."

An angel! I said to myself. After they had told me their side of the story I promised the afflicted mothers to do all in my power to get their boys out again.

I immediately went to the Children's Home of Detention and got permission to see the youngsters. When they saw me, one shouted:

"Gee, there's Father Dominic! Hello, Father! Say, Father, get us out of here, won't you?"

"Get you out of here! What happened?"

"We were caught crooking, that's all. Gee! We wonder who squealed on us?"

"Well," I said, "I've been trying to get you fellows to come to Church and to Confession and Communion for the past three years. You thought you knew it all. It serves you right. Stay where you are!"

"Ah, Fodder, don't be hard on us; we promise to be good boys and become Scouts too."

I said, "All right, if you promise all this, I'll try to get you out on parole, but if you don't keep your promise I'll send you right back again."

"All right, Fodder, we promise."

On my way home I stopped at the Children's Court, spoke to the detectives and judge not to press the case as I would henceforth take care of the "would-be-criminals." My request was granted. The four culprits were out in a few days to the joy of their mothers and to the beginning of a new life for the youngsters. I saw to it that they kept their word of coming to Church regularly. They soon became Scouts, and in the true sense of the word they scouted other boys. We formed a troop and then another of the very boys who used to be the "terror of the neighborhood." We must say it to the credit of scouting and to our taking care of the boys generally, that where formerly we used to receive from the Children's Court a half dozen complaints daily of burglary,

larceny, etc., against the boys of our neighborhood, such complaints are now rare and far between.

As I am writing this, a curious incident is happening. I just glanced at this morning's paper—The New York Times for October 18th. There in bold headlines I read of a youngster whom I tried to get to Confession and Communion four years ago, but in vain. He was then at the head of a boys' gang. Today he is being sent to Sing Sing. On hearing his sentence the boy, now seventeen years old, told the judge—we quote from the Times,—"That's where I want to go. I want to be another Chapman, make a reputation for myself, and kill the cop that locked me up."

"This boy, with two other youths, participated in the robbery of a tailor shop at 125 East Fifth Street on the night of September 8th last."

This is discouraging reading to one trying to do some work among the boys. Still we have this consolation, where we read of isolated cases of failure, we can now quote dozens of other cases of success.

We would not wish you to think however that this changing of the boyish face of the parish is all due to scouting which reaches only a few of the thousands of youngsters that swarm our streets.

Fr. Quinnan, our pastor, seeing how the Protestant Churches and Settlement House round about had everything to attract the young heart, namely clubs, gymnasiums, movies, theatres, dance halls, swimming pools, libraries, gifts, and what not, and noticing the consequent loss to our boys, determined to start in his parish the Bellarmine Boys Clubs and a Catechetical Centre. These two were made possible by the aid of a certain Mr. Basso of the Fordham University faculty as well as by the generosity of the Board of Education.

Mr. Basso, a man eminently experienced in boys' work, offered his services to establish in our parish clubs, known as the Bellarmine Boys Clubs, whose object was to develop the spiritual, mental and physical faculties of the boys. To assist him in his work Mr. Basso invited men from Fordham Law and College, from St. John's College,

Brooklyn, and a few professional men. These were to interest themselves in boys generally by taking charge of a club, thus influencing the boys to a better mode of living. These clubs meet once a week on their respective nights in a public school building, the free use of which was granted for the work by the Board of Education. Hence the youngsters have at their disposal, under proper leadership, class-rooms for meetings, gymnasium for athletics, an auditorium for entertainments. To this public school, just a few blocks away from the Church, we have transferred all our boys' work. At present we have thirty-five clubs running smoothly with an aggregate membership of four hundred and fifty-five boys. Space and time will not allow further details with regard to the actual running of these clubs. All these boys, besides others too not of the clubs, belong to our Junior Holy Name Society, which must receive Holy Communion once a month. One can readily see how these clubs, besides keeping the youngsters off the dangerous streets, serve also as a means of checking up the boys who go or who do not go to Communion each month.

Besides these clubs, Fr. Quinnan has also systematized the teaching of Catechism to the hundreds of Catholic children who crowd the public schools in close vicinity. After gaining the good-will of the various principals, and having obtained a promise of cooperation from them, the rest is comparatively easy. It is only a question of interesting the Catholic teachers in those schools to lend their aid by assembling the children after school hours. Thus assembled, the boys and girls are handed over to our Parish Visitor who conducts them to our Church. Different schools are allotted different days, so that the number of children coming to us on each day varies according to the number of Catholic children in each school and the interest and cooperation of the teachers. Some days there are close to five hundred children coming to us for instruction. This instruction is generally given by means of stereopticon views explaining the mysteries of our religion, while several Sisters of the Immaculate Heart of Mary teach the prayers and

prepare the youngsters for First Communion and Confirmation.

With the boys' clubs on the one hand and Catechism classes on the other, we managed, with God's help, to produce some little good in the parish, among the boys at least; so much so that our Protestant neighbors are getting worried. Strange as it may seem one of the heads of a nearby Protestant institution came, complaining to the present writer:

"Father, why do you prohibit boys and girls coming to our gymnasium and swimming pool? We just give them a bath and teach them games, we teach no religion whatever."

I answered, "Sir, I have all the objection in the world. As long as you are Methodists and we Catholics, we will oppose you till doomsday. If you teach no religion, then take down your sign 'Evangelical Church.' I know as a matter of fact that once our boys and girls leave us and come to you they return to us no more; they give up Confession, give up Communion, give up going to Church altogether; yes, they become so embittered as not even to greet us any longer on the streets. This effect is mighty strange if you teach them no religion. God knows how much trouble we have in trying to put some little religion in the hearts of our boys and girls. You destroy what we build."

The Minister left better informed with regard to his own and our position concerning the work among the children of our parish. We have started a fife and drum corps in one of the public schools. Non-Catholic principals, too, seeing the good accomplished by Scouting among the boys of the neighborhood have invited the writer to give Scout speeches to their boys assembled for the occasion.

Sex and sex hygiene is the one general topic spoken these days from street soap boxes and from public platforms. The fever has got hold of a great number of non-Catholic Professors and even Protestant Ministers. To them the subject is natural. They see no reason why boys and girls should not be taught sexology, to guard

them against future dangers and pitfalls. For the past three years the writer rather suspected that this stuff was being lectured on in the camp, but could get no concrete case as proof. This past summer this concrete case came. A Catholic camp director came to me and said:

"Father, shall I allow a man to come and lecture to my boys on sexology?"

I replied: "No, absolutely no! If the authorities higher up call you to task for not allowing him, tell them that Fr. Dominic told you not to; I'll take all responsibility."

"But it is almost too late now," said the Camp Director, "at this very moment the lecturer is speaking to the congregated boys of three camps; not mine, however, as I would not allow my scouts to go."

With this information, and angry to the core, I went immediately to the Chief Director of all the camps and told him plainly what I thought, what the Catholic Church's stand was on such matters, and that camp was no place for boys to receive such dangerous instruction. I must admit that the Chief was rather confounded, and told me apologizingly that these lectures on sexology were beyond his control as the lecturer was sent by the State Board of Health and that it was up to each camp director to invite him or not.

"Well, then," I said, "I am open to two plans: either denounce the sexology lecturer openly to my Catholic boys on Sunday morning at Mass, or go to each Camp Director privately and prohibit him from obliging or forcing my Catholic boys to attend the lectures. If these lectures are not stopped, I will create a howl against them, and my howl will be heard all over the country."

With this threat the Chief promised to do what he could to hinder further lectures on the subject. I heard no more of the lecturer, nor did the boys hear the lectures.

Perhaps the most important incident this past Summer was the visit to the boys of Governor Alfred E. Smith, Governor of New York State. We must say it of the Governor that he is a "regular fellow" and Catholic through and through. The writer met "Al" and introduced himself as the Catholic Chaplain of the boys.

"Are you a priest?" inquired the Governor. "Good! Where's your camp?"

"Right across the lake," I said. "Why not visit it?"

"All right, I'll come shortly. Are your boys here?"

"Right here, all from the Lower East Side."

At the mention of the Lower East Side his face beamed; he comes from there himself.

"Why not take your picture with the boys, *your* boys," I asked.

"Surely," the Governor said.

So saying he squatted himself among our boys much to the apparent chagrin of all the other three thousand Scouts, who wished the Governor to be photographed with them. Newspaper men were there with their cameras, moving picture men with their machines. The result was that the next Sunday pictorials had the picture of the Governor snapped with our boys. It was the first time, too, that the writer appeared in the movies.

The Summer months excepted, the writer is stationed during the year at the Church of the Nativity, New York City, where he has a splendid field to carry on his office of Scout Chaplain.

THE PIGMIES OF PAMPANGA, P. I.

About one hundred and ten kilometers from Manila in a northwesterly direction, in the Province of Pampanga, is the United States Military Reservation, Camp Stotsenburg. The camp is beautifully situated near the foothills of the Zambales Mountains, on the western side of an immense plain, that stretches from Mount Pinatubu on the west, to Mount Aryat on the east, an extinct volcano with gracefully sloping sides and a perfectly shaped cone which is 3024 feet above the plain.

The Catholic Chaplain of the camp, Captain E. C. Sliney, U. S. A., requested my services on several occasions to assist him in administering the Sacraments. About two kilometers from the camp is a native Filipino village, Sabang Bato (Rocky Stream) with about one thousand inhabitants. These people had been without a parish priest for many years, but through the gener-

osity and zeal of the American Chaplain, they have had Mass every Sunday for the past two years. At the request of the Chaplain, I went to Sabang Bato on Trinity Sunday to say Mass and to hear confessions. The place for the Holy Sacrifice of the Mass was a barn-like structure which is used for the town-hall. The altar was on a crude stage or platform. However, through the generosity of two or three of the zealous natives, the altar linens were spotless. These simple people are very fond of many candles on or near the altar, and since they have no candelabra, they use empty bottles for holding the candles; a crude method but efficient. About one hundred and forty of the natives came to Mass; the whole family attends; even the dogs and sometimes the pigs are seen in the aisles. I should not say the whole family, because very few men attend the Holy Sacrifice. After the services the people flock to the door and gape and stare at the American Padre; some few are very profuse in their thanks for coming to them and giving them the opportunity of the Holy Sacrifice of the Mass. A Filipino boy carries the Mass-kit to a native two-wheeled carriage, a caromata, and amid the cheers of the children you are driven back to the camp.

Only a few kilometers from the Military Reservation there is an interesting mountain tribe, rather difficult to find, but with a guide, easy of access. These natives are called Negritos or "Little Blacks," a name they received from the Spaniards; an appropriate name because they are pigmies and their skins are very dark. They are remnants of the original race that once inhabited all the Philippines. After the Malayan hordes invaded these Islands, the pigmies were gradually driven into the mountains and inaccessible places. In all the Philippines to-day, there are only twenty thousand Negritos left.

The Negritos are very shy and they fear everyone, except their own people. However, we entered their domain with some food and so they received us without much hesitancy. After this preliminary of friendli-

ness, we went from hut to hut and the sights we saw were surprising, to say the least. The huts are made of straw, grass and bamboo; they are extremely small, about six feet square, and the floor is two feet from the ground; the door is a small opening only two feet square and through this opening the family crawls inside. Their possessions are very few, a large knife or bolo, and a bow and arrows. They have no household utensils at all; the inside of these huts are devoid of everything except for a few stones used for a fire-place. Many Negritos still build their huts in the trees, twenty or thirty feet from the ground. Their raiment is just as sparse as their other possessions; the men wear only the clout or G string; the women only the short skirt, while the children run around in their skins. They are far from being clean, the filth and dirt is really encrusted on them. Pigmies never wash, and only of dirt they are not afraid.

These people do little or no work; and only occasionally will you find that they raise a little rice or corn. They live principally on fruits and tubers from the jungle or on game or fish. They cook their food in bamboo tubes and serve it on banana leaves. The principal means of obtaining their food is by the use of the bow and arrow. Occasionally a diseased horse of the cavalry division of the Military Camp is shot and within twelve hours the pigmies come down from their mountain recesses, cut the horse into pieces and carry the meat to their huts, where they feast for several days. It was rather hideous to see two Negritos with a bamboo pole stretched from shoulder to shoulder and the horse's head dangling between them.

When they find that game is scarce and the jungle berries and roots are gone, they pick up their bows and arrows and move to another section of the forests.

Another method for killing wild animals for food is the blow-gun with poisoned darts. The poison used on these darts is very active and within two or three minutes the victim is dead. This active poison affects the heart, but does not contaminate the flesh. However, this method is not very common. I saw only two small blow-

guns, whereas there were many bows and arrows in evidence among the pigmies of Pampanga.

The Negrito is always prepared to cook his food wherever he happens to be, since his fire-making apparatus is always at hand. They have no matches to start a fire, so they have recourse to the following method: a few pieces of grass or dry nipa are placed on the ground, then by rubbing together a dry stick and a piece of bamboo, with a rapid up and down motion, they produce a spark, which is blown into a flame and so the dry grass is ignited. It is done almost as quickly as lighting a match.

A pigmy even smokes a cigar quite differently from anyone else, and is quite unique. First of all: they roll their own; he or she takes a piece of a tobacco leaf and after some fondling, finally rolls the tobacco into a small cigar. Then they go to the fire-place, pick up one of the glowing embers and light the cigar; after this the lighted end is put into the mouth. The cigar is often extinguished, but they relight it frequently and repeat the process quite contentedly. The women smoke more cigars than the men.

Their customs of matrimony are peculiar in this, that they are one of the few tribes in the world that practice both polygamy and polyandry. In this particular group that I visited, there were many children, and despite the filth and dirt they were healthy specimens. One mother had husky twins about two years old and was quite proud of the fact; she was very willing to be photographed.

In all their ways they are extremely primitive and their ideas of supernatural things are almost nil. This is their notion of what happens after death: "However monotonously the pigmy may go through life on earth, as soon as he is dead, he starts on an eventful journey. He first travels over an easy plain at the end of which is a tall banana-tree, from which he attempts to pluck fruit. If he fails, he must return to the body, but if he succeeds in securing the ripe fruit, he continues till he approaches the edge of the world. He advances from one state to another until at last he becomes almost as

powerful as one of the great spirits. But this blessedness does not last forever. He finally becomes a mosquito or a gnat, which may be killed by his descendants. And this is the end."

One may ask: will this tribe ever be christianized? There are several strong innate barriers that must first be broken down and they are these: their seclusion, their shyness and horrible fear of other races. They absolutely refuse to be approached. Only a few weeks ago, four Filipino soldiers from the camp went into these mountains to hunt and fish. While there, the Negritos captured them, cut their heads off and half buried them. The motive seems to have been to gain possession of the fire-arms. An American aviator from Camp Stotsenburg flew over the jungle trying to locate the lost men; he swooped down towards the ground to get a closer view, but he misjudged the distance, hit the trees and was killed. He evidently saw the unfortunate victims, because two days later the wrecked aeroplane and the charred body of the aviator were found about one hundred yards from the men who had their heads cut off. The Constabulary investigated and caught the chief of the tribe who ordered the killing; however before the chief was captured he shot one of the secret service men with a poisoned arrow.

The Negritos are still sullen and shy. Maybe some future apostle will win over to Christ's Kingdom this poor, ignorant and wild tribe.

RICHARD B. SCHMITT, S. J.

AN INTERNATIONAL CENTER OF INFORMATION AT ROME

The importance of the press in the modern apostolate is too evident to need stressing. The press launches ideas, keeps them alive, gets them into the minds of the masses willing or unwilling as they may be,—in a word, the press makes opinion and thus decides in great part the rise or fall of the Catholic spirit in nations, their laws and manners. The average man thinks according to his favorite newspaper and ends by acting as he thinks.

On the other hand, the press is often the only way for the Church to reach those who never come within the sound of her pulpits. The press is the only school which keeps its pupils even when they are old and gray; it knows nothing of vacations, and its teachings embrace questions of all sorts, material and social, religious and moral.

The duty of Catholics as regards their press is all the more urgent as good people in many countries are very backward. While the Godless press, numerous and well-organized, made formidable advances, Catholics in many lands hesitated as to what to do or at most remained in the stage of organization.

Nevertheless, there is no call to despair. If Catholics will but use their powers prudently and energetically, they can develop their press (daily and weekly newspapers, magazines, books, pamphlets of all sorts), into an efficient arm for defense or religious conquest.

The Society of Jesus has a large share in this apostolate of the press, which it exercises *indirectly* by encouraging Catholic initiative, by preaching far and wide the necessity and duty of sustaining Catholic periodicals, and by discovering and fostering Catholic writers. Directly, too, the Society engages in this apostolate through the considerable number of magazines and other literature which it publishes every year,—indeed, we may say, every week. Quite recently, a high light has been thrown on the merits of our magazines by the enconiums of the Sovereign Pontiff.

For some time past, the Editors of the Society's reviews (such as the "Etudes" of Paris) have held little congresses of their own to discuss ways and means of harmonizing their individual efforts and helping one another more effectively. At the last of these meetings which took place at Rome this year from the 18th to the 20th of May under the direction of Very Reverend Father General, it was decided to set up a Central Secretariate at Rome for the purpose of securing even more fruitful cooperation. Entering fully into the ideas of the Congress, Very Rev. Father General entrusted the realization of the project to Father Adalbert Bangha, a former

editor of one of our reviews. The Central Secretariate is located in the same building as the Civiltà Cattolica, Via di Ripetta 246, Roma 9.

* * * * *

What then is to be expected of the Central Secretariate, and how can Ours contribute to its success?

In the first place, the Secretariate can be a center for consultation, documentation and information for the Editors of our Reviews touching on questions of a universal character or interest to the Church at large, or at least to the whole Society. It often happens that wrong ideas, tendencies and impressions spread rapidly throughout the world. Criticisms and accusations against persons or things Catholic are put forth simultaneously in different countries. On such occasions we should present a united front and seek for the best answers. Usually they will be found through the exchange of ideas among competent persons, or even at times in directions emanating from the central authority. This latter too may sometimes require an article or series of articles in defense of itself or some uniform campaign of propaganda. In such a case, a Secretariate could easily serve as intermediary. It could also give various information, for example indicating those of Ours in different provinces, who are best fitted to give reliable information on this or that particular question.

For the same purpose too, the Secretariate should organize a service for the exclusive benefit of our reviews, and that in a two-fold manner.

First: by starting a mutual service for information at regular intervals on the religious situation and activities in each country. The Editors will be asked on certain dates to send the Secretariate a brief account (always accompanied by a short comment) of Catholic affairs which may be of general interest. The Secretariate will then send it to the other editors for use by them according to circumstances. An effort will be made, if the expense is not too great, to send these accounts to each editor already translated into his native language, or into one of the principal languages of Europe.

In the second place, circumstances permitting, brief

extracts will be made of the more important articles of general interest, which have appeared in our reviews, so that editors may be kept up to date on everything which may concern them, without being obliged to read everything themselves. Thus their labor will be facilitated, and the publication of such extracts will help to increase the knowledge and esteem of our writers beyond the frontiers of their home lands. The fruit of our literary labors will also be increased: what one of our writers has worked out will soon become a common treasure. Where under the present system only a few thousands of readers are affected, under the new we will be able to influence tens of thousands without expending more intellectual energy. Many edifying, instructive, or encouraging events are taking place, today in this country, tomorrow in that. Let them be known everywhere! Why should we restrict our literary activity to territorial boundaries? Why not profit by the labors and successes of our brethren? Why not use so simple and easy a way to increase the solidity of our reviews, and the accuracy and variety of the information they offer?

Once the Secretariate is founded, it will be possible to advance another step and prepare to conduct a sort of *center of information for the whole Catholic press:* religious weeklies, reviews and daily papers which are often in search of solid and useful articles. If one were only to cull from the different Catholic periodicals of the world what might interest the entire Catholic press, —were one to find able Catholic correspondents in every part of the world, it would be possible to render signal service to our press by sending it from week to week a number of well chosen items, to be made use of at pleasure. It would be a regular news service, a sort of Catholic agency, international and polyglot, something long needed and desired. No institution better fitted for the task can be found than an organization like that of the Society; no place more apt than Rome, the center of the Catholic world, the name of which, to a certain degree, is a guarantee of Catholicity, supernationality and impartiality. True, the delay in receiving information, owing to the use of the postoffice only, for transmitting

it may leave a little to be desired; unfortunately the cost of telegraphic service is far beyond our present poverty. But this defect will be counterbalanced at least partially, by the accuracy of the information and the service. In fact, many informative articles will prove very useful even though they are not "news" in the sense of the "Daily Items" in a newspaper. How many such articles could be sent forth from such a center to the press of all countries! What a benefit for the Catholic press, if the Secretariate and its correspondents are equal to their task! What a help such an organization would be to the Church and to Catholics suffering persecution in one country or other! What a help even to the Society! If one could succeed by degrees in bringing short, pointed articles and other information to a hundred or many hundred dailies and reviews, week by week, an almost incalculable number of readers would be influenced for the better; Catholics would become more deeply conscious of their rights and their power; their activities would be better coordinated; they themselves would stand higher in public opinion everywhere. What prospects here of a true world apostolate for the Society!

Nevertheless, we must make haste slowly. A modest commencement will be made by attending simply to the Society's reviews. Preparation will be made from the beginning for the wider activities outlined above. It will depend on all of us to hasten its development.

The Editors of our reviews are the first persons whose cooperation is sought in a work which can render them much service. We beg them to indicate every time their articles are of general interest, to have a short resumé of them made if possible by their authors, and to send us in all cases the first proofs so that our labor of summarizing and translating articles may be practically at an end the moment the original article is published. We beg them also to let us know who are the best authorities in their countries on the different phases of Catholic life and action.

Our writers are also requested to send us their works, accompanied by a resumé of the essential points and of whatever they wish to be featured in our reviews.

Our professors and other learned men, as well as our missionaries and other apostolic men, can furnish us with much valuable news, information and suggestion touching their studies or their personal experiences: such as short news-items, useful hints, practical ideas, reports, statistics, successful methods, etc. A striking conversion, the significant admission of an adversary, the persecutions, acts of violence or injustice which the enemies of the Church feel they can inflict on her, as long as public opinion is not aroused; the endeavors, struggles, hopes and triumphs of Catholics; their merits in scientific and literary fields or in social and patriotic action (without entering into party politics); the progress of Catholicism, its difficulties, its heroes;—such is the daily bread of the press. Here, it is plain, there is ample opportunity for cooperation on the part of our correspondents.

Special importance is attributed to the communications which we hope to receive from our missionaries in pagan lands. Account must be taken of the fact that missionary magazines, useful though they undoubtedly are, do not reach more than a small fraction of the public, namely pious Catholics who are already interested in the missions. The great public, even the Catholic section of it, hardly ever hears of the missions. If our missionaries will help us to interest the readers of good newspapers in the successes or trials of their missions, they will do much for the salvation of souls, and will multiply apostles and alms. What a number of extremely interesting articles, and details in the field of religion, ethnography, morals, history, etc., can be furnished by each of our missionaries!

* * * * *

It is clear then that Ours can, in proportion to their zeal, aid us in developing our Center of Information, and in prosecuting this hidden apostolate of continual influence on public opinion. Above all by helping us in our beginnings,—which must necessarily be difficult, as we must feel our way very often,—they will help the Society to take the lead in a movement on which may de-

pend in large measure the progress or decay, the victory or defeat of Catholicism in our times.

A. M. D. G.

N. B.—All correspondence should be addressed to "Centro Romano Informazioni, Via di Ripetta 246, Roma 9, Italia."

ST. GEORGE'S COLLEGE

This year St. George's College, Kingston, Jamaica, British West Indies, is celebrating the Seventy-fifth Anniversary of its foundation. Because of this fact and also because it is the only College of the Province in the British Empire and the only College where the English System of Studies is followed, it may be of interest to the readers of the WOODSTOCK LETTERS to learn something about this little mission College of the Province.

The College Prospectus gives an Historical Sketch of the College more or less in these words. In 1850 a group of Spanish Jesuits, driven from their Mission in New Grenada by one of those periodical revolutions so common in Spanish American countries, landed in Jamaica. At their head was Rev. Emmanuel Gil, a distinguished scholar, who had at one time been the court preacher to the King of Spain. Shortly after their arrival they opened a school with the approbation of the local ecclesiastical authorities. That was the beginning of St. George's College. However, they remained only two years, and in 1852 left Jamaica to establish themselves in Guatemala.

After the departure of their Spanish confreres, the English Jesuits, who were in charge of the Jamaica Mission, realizing the importance of a school for Catholic boys, continued the College. Once or twice, for reasons not recorded, it was closed for short periods. In 1895, a year after the Jamaica Mission had been transferred from the English Province to the Maryland-New York Province, Fr. Patrick Kelly was appointed the first American Headmaster. He was succeeded in turn by Frs. Gregory, McGrath and Duarte. In May, 1905, the present College Property, Winchester Park, was purchased,

and the College was transferred to the old building which at the present time in renovated form serves as the Clubhouse of the St. George's Catholic Club. September, 1906, found Fr. Dinand as Headmaster. In the following year the new home of the College was partially destroyed in the terrible earthquake of 1907. Fr. O'Hare (the present Vicar Apostolic of Jamaica and Titular Bishop of Maximinopolis) succeeded Fr. Dinand as Headmaster in 1908. Two years later he was succeeded in the office by Fr. P. M. Collins, who served in the capacity of Headmaster for one year. In 1911 Fr. O'Hare again took charge of the College and remained as Headmaster until he was appointed Superior of the Jamaica Mission after the death of Fr. Harpes. Fr. F. X. Delany was Fr. O'Hare's successor, and held the office of Headmaster until he also was made Superior of the Mission, when Fr. O'Hare was appointed Vicar Apostolic of Jamaica and nominated Titular Bishop of Maximinopolis. During Bishop O'Hare's term as Headmaster, plans were drawn up for the present large and beautiful college building. It is built of red bricks and finished with gray concrete trimmings. The style of architecture is Spanish tropical. After Fr. Delany's appointment as Superior Fr. Ferdinand C. Wheeler became Headmaster. It was during his term of office that American Scholastics began to teach in the College. Fr. Wheeler remained in charge of the school until he volunteered for the difficult and arduous missions of Savannah-la-Mar in 1923, when his place was taken by the present Headmaster, Fr. Geo. F. McDonald.

Since Jamaica has no Colleges or Universities in the American acceptation of those terms, although it is called a College, St. George's College is only a Secondary School. In the Island there are about ten Colleges or Secondary Schools for boys on the type of St. George's, and all of them have a more or less close connection with some religious denomination. Calabar College is a Baptist School, Jamaica College is Anglican, while St. George's is the only Catholic College in Jamaica. Nevertheless, more than twenty-five percent of its present enrollment of nearly 200 are Protestants. Some have placed the

number of converts from among such Protestant boys as high as fifty percent; most of this number are brought into Peter's Bark while attending the College, a few join the Church after they leave College.

Those Jamaicans who wish to receive a degree or embrace one of the professions, except Law, are generally forced to cross the seas and pursue their higher studies in the United States, Canada or England; or else take a Correspondence Course with the University of London or some similar institution. The number of Jamaicans who actually go abroad in pursuit of higher learning, is relatively small. In fact, the number of those who take advantage of a Secondary Education, is also quite small; while the number who begin at secondary schools and leave before finishing the course, is comparatively large. During the scholastic year 1924-1925 six graduates of St. George's College matriculated at American Colleges; three were at Holy Cross, one at Georgetown Medical, one at City College, New York, and one at Howard University. In England there were two; one was studying Medicine; the other, Law. One was planning to study Electrical Engineering at McGill University, Canada, but became a Jesuit instead. He is now in the English Novitiate at Roehampton. Only one was taking a Correspondence Course with a London University. He is the present teacher of History, Hygiene and Book-keeping at St. George's. Most of the lawyers are educated in Jamaica. A boy desirous of becoming a lawyer is "articled" to one of the local solicitors, reads Law for three years in his office and then takes the Bar Examination. Of course, he may go to England and study at the Inner Temple, etc., but he generally follows the first method. Among the "articled" lawyers' clerks there are at present about six or eight recent graduates of St. George's College.

Since St. George's College is only a Secondary School, it may be best compared with our High Schools in the States. The course consists of five forms or years corresponding more or less to our four years of High School and Freshman Class of College. Nevertheless, due partly to local conditions and partly to the Cambridge Local

Examinations, to pass which is the proximate end of the course now followed, the curriculum pursued at St. George's is quite different from that ordinarily followed in the High Schools of the Province.

For a proper understanding of these differences, it might be well to give the reader some idea about the Cambridge Local Examinations. The Cambridge Local Examinations are conducted by the Cambridge Syndicate under the auspices of the University of Cambridge, England. The University of Oxford conducts similar examinations. These examinations are taken not only by the students of Great Britain proper, but also by those of her Colonial Possessions. The general control of the Examinations is in the hands of a General Secretary, whose offices are in the Syndicate Buildings at Cambridge, England. A Local Committee, with a Local Secretary, is formed in any place where the Examination is desired, and is approved by the General Secretary. This Local Committee through its Secretary selects the Local Centres, that is, the schools where the Examinations are to be held, appoints the Presiding Examiners and their assistants, who are called Invigilators, for each Local Centre, and receives the applications and fees of the candidates. If the candidates are students at some school, the application is generally made through the Headmaster.

The Presiding Examiner is in complete charge of the examination at any Local Centre. A day or two before the examinations he visits the school, which has been chosen as a Local Centre, investigates whether the regulation distance between desks in the examination hall has been fulfilled, numbers desks according to the candidate's application number, and provides for a supply of regulation examination paper, ink, etc. The examination questions are in his possession. These he distributes to the candidates before the examination in each subject, and after each examination he collects the answers and puts them into a padlocked box, to which he and the Local Secretary alone have keys. When the examinations in all subjects have been completed, he sends the box to the General Secretary, who has a corps of specialists to whom

he submits the papers for correction. It is about three months before the results are known.

In Jamaica many Protestant Ministers and Inspectors of the Local Elementary Schools act as Presiding Examiners, while teachers from the Secondary Schools act as Invigilators. However, the Presiding Examiner and his assistant have no direct connection with the teaching staff of the school where the Examination is held. The P. E. receives a Guinea (about $5) a day for his services; the assistant receives one-half of this sum. In 1923 the Presiding Examiners at St. George's, which is one of Jamaica's Local Centres, were an Anglican Minister and an Inspector of the Elementary Schools, and the Invigilators were teachers from Jamaica College.

As I remarked above, it takes about three months to correct the papers. This will not seem strange, if the reader keeps in mind the fact that the Local Centres are scattered all over the far-flung British domain, and even outside of it. Then, too, it must be remembered that there are papers from about 5000 candidates to be corrected. The first report is a special pamphlet which contains the names of all the successful candidates at all Overseas' Centres. Copies of this pamphlet are sent to the Local Secretary, who distributes them to the interested Headmasters. A few weeks later a detailed report of the successes and failures of his own pupils is sent to each Headmaster.

The special pamphlet divides the successful candidates into three classes:

1) Those under the prescribed age who passed with Honours.
   a) With distinctions
   b) Without distinctions
2) Those under the prescribed age who satisfied the Examiners.
   a) With distinctions
   b) Without distinctions
3) Those over the prescribed age who satisfied the Examiners.
   (This class is ineligible for either Honours or distinctions.)

To pass the examination with Honours means that the candidate has attained general excellence in the Examination taken as a whole. To merit a distinction means that the candidate has been conspicuously excellent in some particular branch. The following names selected from the 1923 General Report may serve to illustrate the General Report.

Junior Local Examination

Candidates under 16 years of age who have obtained Honours.

Number and Centre	Name	School	Principal of School
158 Bengal (Calcutta)	Ezra, E. A.	St. Jos. H. S., Calcutta	Rev. J. L. Maher
793 Jamaica St. Geo.	r, l Lesnoes, L. A.	St. Geo. Col., Kingston	Rev. G. F. McDonald

Candidates under 16 years of age who have satisfied the Examiners.

55 Buenos Aires	Roberts, H. D.	Belgrano Day School	Rev. A. E. Parker, B. Sc.
1941 Mauritius (Taipang)	f Pitot, M.	St. Joseph College	Rev. Bro. O. Xavier

Candidates not under 16 years of age who have satisfied the Examiners.

690 Jamaica College	Penso, O. G.	Jamaica College	W. A. Cowper, M. A.

The small letters r, l, f before the names of L. A. Denoes and M. Pitot signify distinctions in Religious Knowledge (Scripture), Latin, and French, respectively.

There are four kinds of Local Examinations; namely, the Preliminary, the Junior Local, the School Certificate (formerly called the Senior Local), and the Higher School Certificate Examinations. At St. George's the Junior Local is now taken by only the better boys of Third Form and by all the students of Fourth Form, who did not pass it in Third Form. The School Certificate is taken by the boys of the Fifth Form. To pass the Junior Local with Honours or to merit a distinction in any branch, the candidate must be under 16 years of age; in the School Certificate he must be under 18 years of age. Although the Examinations are held twice a year, in July and December, most of the Jamaican Schools take the December Examinations, so that the school year in Jamaica ends in December. There is a fee of £1. 17s. 6. which must be paid by each candidate

taking the School Certificate Examination and a fee of £1. 5s. for the Junior Local candidate.

In December, 1923, there were more than 4500 candidates who took the Local Examinations at Overseas' Centres.

In the Junior Local Examination:

Candidates	2166	
Passed	1004	
Honours	104	
Failed	909	
Took only part of the Exam.	21	
Absent	127	
Decision held up pending Investigation	5	
Percentage of Passes	52%	(about)

In the School Certificate Examination:

Candidates	1391	
Passed	714	
Honours	99	
Failed	479	
Took only part of Exam.	53	
Absent	143	
Rejected for copying	2	
Percentage of Passes	60%	(about)

The average percentage of passes obtained by candidates from Fourth and Fifth Form Candidates from St. George's College has been about 85% for the past five years. If the candidates from Third Form were considered, perhaps this average would be somewhat lowered, but I have no statistics at hand to show how much it would be lowered. Last year there were 13 candidates from Third Form and all passed; two with distinctions in Latin. But in previous years when any boy from Third Form who so wished was allowed to try the Examination, the result was considerably lower than last year's perfect record of 100%.

In the matter of Honours the record of candidates from St. George's is not so good as their splendid record in Passes. Still on the whole I do not think it falls far short of the general average, which was about 5% for the Junior Local and about 8% for School Certificate can-

didates in the December, 1923, Examination. Two causes may be advanced to explain St. George's rather low record in Honours, in contrast with its splendid record in Passes. The first is the unfamiliarity of the American Jesuit with the English System. The American Jesuit has been trained under the Ratio adapted to American methods, which are more akin to the Continental System than to the English System. Hence, it requires two or three years' experience before our men begin to grasp the peculiarities of the English System, yet it is often upon these peculiarities that Honours depend. The teachers in the other Colleges are men who have completed their whole education, from Kindergarten to the University, under the English System; hence they are able to prime their pupils for all the possible questions, that are likely to be asked in the Examinations. Besides, some of these Headmasters have spent all their lives preparing candidates for the Cambridge Local Examinations. I think that Mr. Cowper, the Headmaster of Jamaica College, has been teaching in Jamaican Colleges for more than twenty-five years.

However, in spite of this handicap under which our men start, I think that their Honour record would be much higher, if more of their pupils were eligible for Honours. In 1924, of the six candidates who passed the School Certificate Examination, only two were eligible for Honours, and one of the two obtained them. One of the four who were ineligible for Honours, obtained higher marks in the Examinations than the one who actually obtained Honours. Of the twenty-two candidates for the Junior Local Examination only eight were eligible for Honours, in spite of the fact that thirteen out of the twenty-two were from Third Form. Very often the brighter boys of the class are among the ineligible. The Jamaican Primary School System is largely responsible for this defect. The Committee appointed by Lloyd George to investigate the condition of Classics in England, Ireland, Scotland and Wales remarked that a boy should begin his Secondary Education not later than twelve years of age. In Jamaica very many begin be-

tween thirteen and fifteen. The reason is because a boy cannot finish the Primary Schools in Jamaica before he reaches the age of thirteen, unless he skips some class along the line.

The Jamaican Primary School consists of two classes of schools: the Infant School and the Elementary School.

The Infant School (or Kindergarten) may have four classes:

Class I	Ages 4-5
Class II	" 5-6
Class III	" 6-7
Standard I	" 7-8

According to the Jamaican Educational Code the classwork of Class III may coincide with that of the Junior Standard of the Elementary School. The Code also recommends, but does not insist, that those children who are capable of entering Standard I should be transferred to the Elementary School. No child may remain in the Infant School after he has reached the age of eight.

The Elementary School may have seven Standards, viz., a Junior Standard and Standards I-VI. No child may be admitted to an Elementary School until he has attained his seventh year nor may he remain in it after he has completed his fifteenth year.

If the above plan is strictly adhered to, no boy, provided he spends a year in each Standard, can finish the Elementary School until he has completed his thirteenth year. Consequently by the time he reaches Fourth Form of the Secondary School, he is ineligible for Honours. Moreover, there are certain features of the Code, that may induce Head Teachers to keep their pupils until they have completed their fifteenth year. In Public Elementary Schools and Voluntary Schools the rating of the school and consequently the amount of the Government Grant and the Head Teacher's salary depend on the average attendance. Voluntary Schools are private-owned schools, like the Roman Catholic Schools, which receive a Government Grant for repairs, up-keep and teachers' salaries, and which are therefore bound to follow the prescribed Educational Code.

To Voluntary Schools an allowance of two shillings and sixpence per annum is made "for each unit of average attendance." This money has to be spent in the repair and up-keep of the school building and premises.

Grade of School	Average Attendance	Head Teacher's Salary
A	over 200	£175-£200 per annum
B	over 150	£150-£175
C	over 100	£125-£150
D	over 50	£100-£125
E	over 30	£80-£100

The pay of assistant and pupil teachers depends on their personal qualifications.

Now let us get back to the Cambridge Local Examinations again. Early each year a Syllabus of the subjects that may be offered in the following year's Examinations is sent to each Headmaster, who is going to send up candidates. There is not much change in the subjects offered annually, but there is an annual change of the particular matter to be seen under each subject. The extent of the change is guided by the nature of the subject. Latin, Greek, English and Scripture are most liable to change.

The Syllabus for the Junior Local Examinations is divided into seventeen different sections and includes fifty different papers, from which the candidate may make his selection. However, at St. George's, and in fact at most schools, the selection is made by the Headmaster. Seven Sections may be chosen, with one subject from an eighth section, with the proviso that this additional subject does not constitute the whole section.

Sections 1-3. Religious Knowledge (Scripture) English, History, Geography.

Sections 4-9. Latin, Greek and Modern Languages.

Sections 10-14. Mathematics and Science.

Sections 15-17. Book-keeping, Shorthand, Mensuration and Surveying, Hygiene and Music.

Writing from Dictation and Arithmetic are compulsory in this Examination and if the candidate fails in either, he cannot win a Certificate. Furthermore, he

must choose either three sections from one to fourteen (at least, one a language section) or two sections from one to fourteen (at least, one a language section), and two subjects from many other two of these sections.

In 1924 Section 2 was English Language and Literature. It consisted of the six following papers:

a) English Composition.
b) Shakespeare, "A Midsummer Night's Dream."
c) Tennyson, "The Lady of Shalott and other Poems."
d) Scott, "Woodstock."
e) English Authors: A paper of general questions on Gray, "Elegy in a Country Churchyard," and Coleridge, "Ancient Mariner," and Peacock, "Maid Marian."
f) English Grammar.

To pass this section the candidate had to choose two papers, one of which had to be either b, c, d, or e. To win a distinction the candidate had to offer three papers, one of which had to be either b, c, d, or e. At St. George's papers a, b, and f were chosen.

In the School Certificate Examination the subjects are divided into four Groups, which are made up of twenty-seven sections, which offer more than fifty papers, that may be selected.

Group I. Religious Knowledge, etc. (as in the Junior Examination).
Group II. Latin, etc.
Group III. Mathematics and Science.
Group IV. Book-keeping, etc.

The candidate has to select five subjects from Groups I, II and III and he may not offer papers in more than ten subjects. Besides, a pass in the five subjects selected from Groups I, II and III he must attain a certain average in the Examination taken as a whole, including the subjects selected from Group IV.

One of the virtues or vices of the system is the annual change of matter. In 1922-3-4 the following choice of subjects was made for the candidates from St. George's in Latin, English and Scripture.

Latin:

1922. Cicero, "Epistolae Selectae," and Horace, "Odes I."
1923. Cicero, "Pro Roscio Amerino," and Vergil, "Aeneid IX."
1924. Cicero, "De Senectute," and Vergil, "Aeneid X."

In 1924 the selected books offered were either Livy II, 1-46, or Cicero, "De Senectute," and either Horace, "Odes III," or Vergil, "Aeneid X."

English:

1922. Shakespeare, "Julius Caesar" and "Twelfth Night"; Gray, "Poems"; Ruskin, "Crown of Wild Olives."
1923. Shakespeare, "Henry V" and "Coriolanus"; Scott, "Old Mortality"; Bacon, "Essays."
1924. Shakespeare, "A Midsummer Night's Dream" and "Richard II"; Scott, "Keniworth"; Burke, "Speeches on America."

The papers offered to the candidates in the 1924 School Certificate Examination in English were:

a) English Composition.
b) Shakespeare, "A Midsummer Night's Dream."
c) Chaucer, "The Knightes Tale," or Coleridge, "Selections."
d) Thackeray, "Esmond."
e) English Authors—a paper of general questions on:
    1) Shakespeare, "Richard II."
    2) Matthew Arnold, "Poems."
    3) Scott, "Kenilworth."
    4) Burke, "Speeches on America."

    (Three of the four papers had to be selected.)

f) General English Literature.

To pass in English the candidate had to attain a certain average in English Composition and in one of the papers from b to f. To pass with a distinction he had to offer English Composition and two papers from b to f, at least one of which had to be either e or f.

Scripture:

1922. St. Mark and Acts 13-28.
1923. St. Luke and Acts 1-13.
1924. St. Matthew and Acts 13-28.

Special papers are prepared in the New Testament for

those who are accustomed to use the Douay Version.

Scripture as an ordinary study in the curriculum of a Secondary School must strike the American reader as rather extraordinary, and he naturally asks: "How is it taught?" The treatment consists in giving a brief exexegesis of the text and short notes about the historical and geographical names and events that occur in the text of the Gospels and Acts; and also in giving brief, clear Apologetical arguments for the authenticity and historicity of the part of the New Testament which is being studied. In this exposition the teacher's work is greatly facilitated by special Scripture Manuals which have been especially prepared to meet the needs of candidates working for the Oxford and Cambridge Local Examinations. These text-books were prepared by Very Rev. T. A. Burge, O. S. B., and Rev. J. W. Darby, O. S. B., and Rev. Sydney Smith, S. J., and published by Burns & Oates, Ltd. Fr. Smith is the Editor of the whole series.

After this rather lengthy exposition of the Cambridge System of Local Examinations, we shall see how it directly affects the Schedule of Studies pursued at St. George's College. It is evident from the illustrations that I have used throughout my explanation of the Cambridge Local Examination that they have a very direct influence on the St. George's curriculum. Although this influence is more manifest in the three upper forms which directly prepare the candidates for the Examinations, still its influence cannot but affect the two lower forms since they are but a remote preparation for the examinations.

Perhaps the first thing that would strike the attention of one reading over St. George's course of studies is the important part Mathematics play in curriculum. Arithmetic and Algebra are taught in all five forms, while Geometry is introduced in Second-Form and runs concurrently with Arithmetic and Algebra through the rest of the course. Arithmetic is a compulsory branch in the Junior Local Examination; hence its presence in the schedule.

The Greek scholar will note with regret the absence of Greek. This is due to local conditions, since Greek

finds an honored place in the Cambridge Syllabus. As far as I know, there is no secondary school in Jamaica which teaches Greek as a part of its regular course. At St. George's private tutoring in Greek is given to those pupils who desire to attend one of our Colleges in the States.

English History is begun in Second Form. Although the Syllabus offers Greek, Roman, and Modern European History, as well as English History and the History of the British Empire, it is natural, since Jamaica is a dependency of England, that the History of the Mother Country should be chosen for Jamaican students.

Book-keeping, Scripture and Hygiene are introduced in Third Form. The choice of Book-keeping is owing to the fact that many of our pupils assume clerical positions after graduating from the College. Hence, it is advisable that they should have some elementary notions about Book-keeping. The presence of Scripture in the course may be explained by the fact that it is one of the sections regularly offered in the Examinations, but I believe that a more cogent reason is the fact that many of our pupils are Protestants, while many of those who are Catholics, either were converted while in the Elementary Schools conducted by the Sisters, or they come from families that have been Catholic for only one or two generations. With Scripture as a regular part of the course, the teacher has many excellent opportunities to teach the fundamental lessons of Christianity, the true Christianity, and also to seize upon any opportunity that may present itself to prove that the Catholic Church is the only Church founded by Christ.

Latin is taught in all five forms, and the method followed in First and Second Forms does not differ much from that ordinarily used in First and Second Year High School in the States. Caesar is the author usually read in First, Second and Third Forms. In First Form a simplified version of Caesar's "Invasion of Britain" is used; in Second Form, "De Bello Gallico," Book I, is read; and in Third Form, the part of the author to be read depends on the Syllabus. Parts of Vergil's "Aeneid" and Caesar's "De Bello Gallico" are usually prescribed

for Fourth Form; while Vergil, Horace or Ovid, and Cicero or Livy are usually prescribed for Fifth Form.

English Grammar is formally taught in the first four forms, not only because the Cambridge Syllabus regularly offers it as a paper in English, but principally because local conditions seem to demand a long drilling in English Grammar. The poorer classes of Jamaicans use a sort of syncopated English, which is called "yard-talk" or "bush-talk"; e. g., "Him sick for true" means "He is very sick"; "Him won't dead himself before morning" means "He won't die before morning." And that "Him" may be a "him" or a "her." As many of our boys come from the poorer class, their English is naturally affected by constantly hearing this dialect and their English composition as well as their speech often shows the effects of it.

At the end of the course the College Diploma is given to those who have passed the course in a satisfactory manner and have obtained a School Certificate. In the eyes of the boys it is the latter that counts. It is not because the Cambridge Certificate awarded to most of the candidates from St. George's entitles them to an exemption from the Previous Examination of the University of Cambridge. This means next to nothing to the boys. It is not because it represents the highest mark of educational achievement that the ordinary Jamaican boy can hope to accomplish. I doubt if this motive would induce many to study for it, except the boys from the better families. It is because of its monetary value that the School Certificate is one of the Jamaican boys' most coveted possessions. It is equivalent to passing a Civil Service Examination and thus makes its proud possessor eligible for employment in the Government Service, where a large number of St. George's graduates are already employed. Besides, it is a valuable recommendation to one seeking a position with one of the local banks or business houses. However, these latter fields are almost closed to the black boy and even to the brown boy, so the Government service is the favored field. A white boy or a fair boy (one

in whom the color does not show) even without a Cambridge Certificate may hope for a position in one of the banks or business houses. For the black boy getting into the Government Service is not without its delays and disappointments. And when he gets in, there is a certain limit to which he can go and there he must end his days. The heads of all departments of Government Service are white men, and generally Englishmen.

The future of the employment field does not at present wear a roseate hue. Before the passing of the present restrictive Immigration Law of the United States several hundred Jamaicans annually emigrated to the U. S. A. The quota from Jamaica under the present laws is limited to forty a year. This is going to mean that the many opportunities formerly opened by the rather large emigration to the States will be closed. It remains true that England, Canada, Cuba, Panama and other countries are still open to the Jamaican aspiring to greater fields of conquest, but none of these places was ever as alluring to the ambitious Jamaican as the "land of liberty and wealth." I may be a Cassandra in holding this pessimistic view, for Jamaica is a land rich in possibilities. Jamaicans may some day wake up to realize these possibilities; but until they do, other lands will entice the Jamaican from his Island home. Just to give one example of Jamaica's possibilities, which are unrealized. As one travels through the Island he sees acre after acre covered with sugar-cane, yet there is not one sugar-refinery in Jamaica that manufactures the finished product. Refined granulated sugar is imported from England or the U. S. A.

Some maintain that the average Jamaican student is brighter than the ordinary American student. With this opinion personally I do not agree. I think that the average Jamaican student is less gifted than the ordinary American student because of his natural surroundings. But I believe that the leaders in any Jamaican class would give the leaders of the corresponding class of any High School in the States a close race for the Medal and Premiums. The three graduates of St. George's now attending Holy Cross may be cited as a

proof of this latter contention. One led his class in both Freshman and Sophomore, the other two won the Premiums in their Freshman year.

Cricket, Soccer, Football and Track are the usual athletics indulged in by the students of St. George's, and its teams are generally among the leading school teams on the Island. Last year St. George's track team won the championship of the Island at the Championship Sports. The other school teams are always happy to defeat St. George's cricket or football teams, not only because it means the defeat of the only Catholic College on the Island, but also chiefly because the team that defeats St. George's stands an excellent chance of winning the Championship. In the Junior Football League last year a team composed of former students of St. George's College won the championship.

But it is not only in the class-room and on the athletic field that the graduates of St. George's are giving an excellent account of themselves. They form a class in the community of which St. George's College may be justly proud. Among the "Old Boys" of the College there is a Lieutenant Colonel in the British Army; there are several doctors who are practicing with success in the United States, England and Jamaica; there are representatives among the lawyers who are highly respected by their fellow-lawyers and who reflect credit on their Alma Mater; there are business men, both at home and abroad, who owe their success in no small measure to the training they received at St. George's; and finally there are many who hold high and responsible positions in the Government Service. She has given five sons to the Society; four of them have begun their course in the Society within the last three years, and one after having finished his course died prematurely, the late Fr. William Desnoes, S. J. Last October one former student went to Rome to begin his studies for the priesthood at the Propaganda. He will be Jamaica's third secular priest, since the reestablishment of the Catholic Mission in Jamaica by the Irish Franciscan, Father Quigley, in 1792.

Now in her seventy-fifth year, St. George's College

may with pardonable pride and satisfaction reflect on the great work she has accomplished for God and His Church, for Jamaica and the British Empire, and that in spite of the scarcity of men, the lack of funds, earthquakes, hurricanes and innumerable other difficulties. Today in her seventy-fifth year she possesses the finest college building in Jamaica, an efficient staff of professors and a larger enrollment than ever in the past, so that she may look into the future with renewed hope and courage. May her future be even more glorious than her past.

DAVID J. MORAN, S. J.

WANTED: A CHRONICLER OF NEGLECTED TRUTH

To the Editor of the WOODSTOCK LETTERS:

As if in penance for my sins, I have been condemned to haunt graveyards metaphorically, to stroll among headstones, to decipher musty or mossy records, and to distribute the scanty information thus gleaned throughout the days of the year, with an additional scrap for a leap-year. I seldom remain in a graveyard until the witching hour of midnight; not that I am afraid of ghosts, but I have a salutary dread of the Minister, and I know on good authority that the fear of the Lord is the beginning of wisdom. As I pass from grave to grave, I fain would question the dead, but the dead are as silent as the tomb. It is sad to think how much useful and edifying information lies buried there beyond the hope of recovery. No method of deep-sea diving or of subterraneous searching can wrest its secrets from the tomb. In our spiritual reading we are constantly going abroad in pursuit of edification which is to be found at home in abundance, if it were duly chronicled for the benefit of posterity. Somebody is to blame, but I cannot determine who it is. Our hidden saints have practiced the *Ama nesciri* of Kempis to the letter. That principle may be all very well for the individual himself, but he is not the only one concerned. His younger brethren naturally look to him for enlightenment and encouragement. Besides the love

of obscurity, there is also the aversion to the pen in the case of men who are not accustomed to write. Nothing less than an order of obedience will overcome that double difficulty, and make men write who prefer to work, and talk when they long to be silent. It remains for Superiors to examine the case and see what can be done to remedy a common neglect of duty, or at least, a lack of thought for the future.

To illustrate my principle, let me take a field of labor which Ours have cultivated in recent years, and of which comparatively little is recorded. I refer to the Deaf-Mute work. In that vineyard of the Lord, Father Costin was a pioneer. He knew the sign language well, and did much for the deaf in the school at Fordham. After him followed Father Freeman, who became a boy in order to play with boys, and organized at Throggs Neck, New York, a baseball team for the deaf and dumb, which was probably the first of its kind in the country. Both of these pioneer apostles died without leaving a written record of their work. Then Father Fagan and Father Van Rensselaer took an interest in the deaf, but they never mastered the signs sufficiently to preach in the sign language. Father Van used an interpreter to give instructions to the deaf on Sunday afternoon in St. Francis Xavier's hall on 16th Street. When he left New York and went to Frederick for his tertianship (1893-94) Father Stadelman was appointed to take his place. Father Pardow, the Rector at the time, said to him: "As a Frenchman you have a natural facility for gestures. You had better learn the sign language, and look after the spiritual needs of the deaf and dumb." As the aforesaid Frenchman was then teaching five hours a day, he had little or no time for extra work, and he might well have begged to be excused on that ground. But where there is a will, there is a way, and the obedient man is quick to find it. In addition to the wish of his Superior, Father Stadelman had another motive for taking an interest in the deaf. About that time a mother, whose deaf daughter had lost the faith by attending a Protestant school and associating with Protestant friends afflicted

like herself, came to Father Stadelman and pleaded the cause of the deaf as only a heart-broken mother can. It was hard to resist such an appeal, even on purely natural grounds. The man with the heart of an apostle and a natural tendency to gesticulate, studied the sign language, and soon he mastered it sufficiently for practical purposes. That was a case where nature, art and grace combined to do a perfect work.

He soon discovered that the instance of lost faith just referred to was a typical case, and that many deaf adults, who ought to be Catholics, were attending Protestant services and Protestant's entertainments. In New York and Brooklyn there were five Protestant Ministers actively engaged in looking after the deaf and dumb, and not a single priest to counteract their influence on our Catholic people. Outside the two institutions for the deaf at Fordham and Throggs Neck, nothing was done for these afflicted children of the Church. Some were kept at home and were ignorant, others were sent to Protestant institutions and were perverted. The very first sick call that Father Stadelman attended was a boy, who had been confirmed by Bishop Potter, and who was then dying of consumption. The priest had not yet learned the signs, and so priest and patient had to communicate by writing. The first words the boy wrote were these: "I am a good singer." A consumptive who is a good singer is a prodigy. But the poor child meant "signer," not "singer," and thus the prodigy quickly vanished. Father Stadelman made arrangements to have the lad received into St. Joseph's Hospital for Consumptives in the Bronx. But before the transfer took place, a Protestant minister named Chamberlain pleaded to have the boy sent to the Episcopal Hospital instead. The priest replied that he had already made other arrangements. That zealous apostle of heresy followed the boy up and continued to visit him in the Catholic Hospital until the poor lad refused to speak to him. Before he died he was confirmed by Archbishop Corrigan, who, on visiting the hospital, learned the circumstances of the case. A single soul snatched from heresy is ample reward for the labor involved in learning the sign language.

Father Stadelman further discovered that the Catholic deaf mutes in New York had no social standing and were despised in consequence by their non-Catholic acquaintances. They were ashamed of the Catholic Church for taking so little interest apparently in their pitiable condition. To give them social standing and make them proud of their faith, the Chaplain dramatised the Book of Maccabees. He trained the actors himself, and taught them to gesticulate slowly. Father Young's Choir sang appropriate music behind the scenes, such as the choruses from Athalie. Two of the College boys read the story for those who could not follow the signs. The hall was crowded, and the performance was a great success dramatically, musically and financially. The scene where the Father of the Maccabees dies in the woods was especially beautiful and touching. During that scene the Choir sang "The Just Man." The actor who took the part of Judas Maccabaeus was a dramatic star. His name is James F. Donnelly, and he is now Editor of a Deaf Mute paper in Richmond Hill, Long Island. The big New York papers gave unusual prominence to such an unusual event, and as a consequence the Catholic deaf mutes of New York were no longer compelled to hang their heads in shame. They began to be proud of their Church in general and of their Chaplain in particular. The performance was repeated the following year for the benefit of St. Joseph's Institute in Throggs Neck and cleared six hundred dollars. Father Stadelman gave an annual performance during the eleven years that he labored for the deaf.

Glowing accounts of the deaf-mute work in the Metropolis reached Boston, and a delegate from there named Mr. Donahue was sent to Father Stadelman, begging him to do something for the deaf and dumb of New England. As he could not leave New York just then, he suggested a brother Jesuit, who was already on the ground, and who had studied the signs during his noviceship at Frederick. The plan proposed was this. A committee in the name of the deaf were to wait on Archbishop Williams, and ask him for a Chaplain. If he had

nobody capable of undertaking the work, the delegates were to suggest the name of Mr. Doody, S. J., who was then stationed at Boston College. Things turned out exactly as planned, and Mr. Doody was appointed by the Rector of the College. That young man had every qualification for the work save one: his health was failing fast, and he died within a year. Some time afterwards, that is, in 1897, Father Stadelman was transfererd to Boston, and he remained there for two years. During that short period he gave an impetus to the undertaking which was felt for years afterwards. Then Father Keelan took up the work and kept it for over twenty years until he was appointed Spiritual Adviser of the Seminarians at Brighton. Let us hope that he will write a history of the deaf and dumb apostolate in Boston ere it be too late.

Before Father Stadelman's time nothing was done for the female deaf adults. He gave instructions to both males and females in the College hall at St. Francis Xavier's. Not only that, but he let the women take part in the entertainments, and that proved to be a drawing card. The mother already referred to told him that female characters would help to fill the hall, and she was right. Besides, women have souls to save as well as men, and need encouragement, instruction and protection.

In 1900 Father Stadelman took up the work for the blind, which he has continued ever since. However, he did not abandon the deaf mutes, until about 1904. By that time he had selected and partly trained other Jesuits to carry on the work which he was compelled to abandon. He had much to do with the selection of Father Michael McCarthy, Father Keelan, Father Purtell and Father Howle, who have done untold good in a quiet way among an afflicted portion of God's people. Although Father McCarthy was somewhat hard of hearing himself, it required more than coaxing to make him take up the work of caring for the deaf. He did nothing in that line until he received an order of obedience from the Provincial, Father Purbrick. Besides these Jesuits, there are others who have learned the sign language. For instance, Father Thomas White, Father Conniff, Father Dalton and Father Egan, who is now taking care of the deaf in New York.

In providing for the adult Catholic deaf, New York was first, Boston was second and Chicago was third. Father Ferdinand Moeller of the Missouri Province has done wonders, not only through his own personal endeavors, but also through his distinguished brother, the late Archbishop of Cincinnati. St. Rita's School for the Deaf near Cincinnati is the only Catholic High School in the country for that class of people, and it was built and supported by Archbishop Moeller. While he lived, he had an annual collection taken up throughout the archdiocese for that purpose, and doubtless his worthy successor will continue the good work. It is hoped that other members of the hierarchy will follow his example in establishing primary or secondary schools for deaf children. At present the deaf-mute apostolate is seriously hampered by lack of funds. Only boarding schools can satisfactorily solve the problem, and boarding schools cannot be built and maintained without a liberal supply of money. If the hearts of our millionaire philanthropists were in the right place, the piteous appeal of the deaf and blind would soon find and touch them. How much better it would be if Carnegie were an ear to the deaf or an eye to the blind than to be using his millions to denationalize the American people! Instead of giving sight to the blind, he is pulling the wool over our eyes for his traitorous purpose.

Before closing this letter, I wish to say a word about an old school mate of mine, whose apostolate is marked by signs and wonders. Five and forty years ago we were boys at Fordham together, although he was much younger than I. At that time the only sign he could make was the sign of the cross. He had a sister who, as a member of a religious community, was engaged in deaf-mute work. As he grew to manhood, she urged him to study the sign language, and he did so, just to please her. He little thought at that time that he was one day to become a deaf-mute apostle of national fame. Should I mention his name, or wait until he is beyond the reach of vanity? That wait may be fatal for several reasons. First of all, he may survive me, and then what I have to

say will remain unsaid. There is a proverb which bids us say nothing of the dead save what is good; but must we wait until they are dead and gone before we say it? Do not the living need encouragement? During their lifetime they got censure enough and to spare from barren critics; and they often felt the need of a kind word as an antidote. However, lest I should offend against recognized proprieties, I shall merely give a descriptive —not an essential—definition of my friend, without mentioning his name. He carries in his heart the flowers of fifty Summers, and wears on his head the snows of a dozen Winters. He combines the light step of youth with the gravity of old age. His heart seems to grow younger as his head grows older. He retains the innocent laughter of childhood, as if in reward for what he has done during many years to instruct and console the speechless little ones of Christ. The bloom of youth upon his cheeks beneath his hoary locks seems like a rose amid the snows of Winter. If that description be not sufficiently exact to distinguish him from similar men, let me add that he is the apostle of the deaf in the archdiocese of Baltimore.

In 1907 or 1908 the Mission Helpers in Baltimore, who had and have charge of the deaf, tried to get as Chaplain the well-known deaf-mute missionary, Rev. Thomas A. Galvin, C. SS. R. Failing in that, they appealed to Cardinal Gibbons for a permanent Chaplain, who could preach in the sign language. His Eminence applied to the Provincial, and my old college friend was appointed to the office which he still holds. He has accomplished wonders for the deaf, not merely in Baltimore, but in many other cities within a radius of a thousand miles. He has given missions for the deaf in a dozen large towns, and he is preparing Seminarians to spread and perpetuate the good work. He gives a weekly instruction to a class in St. Mary's Seminary, Baltimore, and the seeds that he is sowing there will bear fruit elsewhere in many a diocese. The seminarians teach Sunday school to the deaf in St. Ignatius Church, Baltimore,

and on their weekly holiday they visit the Deaf-Mute School at Irvington in the outskirts of the city. Some have gone to the Catholic University, and are caring for the deaf in Washington. For further information about the deaf-mute work in Baltimore, I refer the reader to two papers which were published in *The Catholic Educational Bulletin.* The first was read at Detroit in 1910, the second at Cincinnati in 1921. The second paper is particularly interesting. It shows how dear was the deaf-mute apostolate to the heart of the late Cardinal Gibbons. In his declining years his failing health compelled him to refuse many invitations to preside at public functions, especially when the exercises were held in the evening. But he never refused an invitation to attend entertainments given by his speechless children. On such occasions he invariably made a touching address, and the Chaplain gladly and proudly "signed it." His Eminence also encouraged the work by occasional donations from his slender purse. Let us hope that the author will find time to write a long account of his labors for the WOODSTOCK LETTERS. I met him recently at a Forty Hours in the lower part of Maryland, and I was much edified by the simple story of his deaf-mute apostolate. If he can only write as he talks, the readers of the LETTERS will enjoy a genuine treat.

Perhaps other Jesuits who are engaged in the same work in their respective provinces, may take the hint and do likewise. I am told that the California province has a young missionary who, by the motion of his hands and the expression of his face, can say what words could scarce express. An article from his pen should be worth reading, even though not illustrated by gestures.

When I wrote the preceding article, I was not aware that Father Michael McCarthy, the Apostle of the Deaf Mutes, had made an eloquent appeal for his flock, and that his appeal appeared in Volume XXXIX of the WOODSTOCK LETTERS. He calls attention to the fact that these afflicted creatures were done to death in Heathendom and neglected in Christendom, and he commends them most earnestly to the zeal of the priest and the charity of the faithful. His words deserve to be read and re-read by every Deaf Mute apostle, and indeed by

every one who takes an active interest in the welfare of his fellow-man.

I have also made another discovery in connection with the work for the deaf and dumb. Mr. Shiple, of the Missouri province, conducts an Academy at Woodstock in order to teach the sign language. The Academy meets once a week, and is attended by a dozen theologians. Mr. Shiple has many accomplishments. He is an authority on chemistry, on the culture of bees, on poultry, on stencils, and half a dozen other things, but I did not know until very recently that he is an authority on the sign-language.

THE DEPARTURE OF THE PILGRIMS

At three o'clock promptly on the afternoon of Wednesday, July 15th, 1925, the White Star Liner, Arabic slipped from her moorings at the foot of West 17th Street, New York, and sailed down the Hudson out to sea bearing three hundred happy men and women en route to Rome in pilgrimage. The happy gathering departed amid the cheers and shouts, the flag-waving and salutations of those who had come from far and near to bid "Bon Voyage" to relatives and friends. The day was a glorious one; and little by little every fleecy cloud that could be noticed on the horizon disappeared till only the clear blue of the sky overspread the waters that lay mirror-like beneath. First New York's famous sky-line faded from view, then the docks and ports of Brooklyn; Governor's Island also and Long Island with its lovely homes and green lawns sweeping toward the sea were quickly passed by; and last but not least we bade farewell to Miss Liberty as she stood there, her torch pointing skyward, impressing deeply on the minds of all of us that the country of which she was the symbol was the "Land of the Free and the Home of the Brave."

The trip across the Atlantic, while uneventful, was glorious and refreshing. The weather was ideal; the service on board ship was kind and courteous, the companionship delightful. From New York to California, and from New Orleans to Canada there came representatives, men and women, who were only too glad and happy to greet one another whether on the deck or in the dining-salon, in the lounge or library. Holy Mass was said daily from 5.30 to 7.30 A. M.; but since there was no room on the ship large enough to accommodate all the pilgrims at the same time, the Sacrifice Sublime had to be offered up in the Smoking Room, as well as in the Ladies' Room, where a fairly large number of men and women gathered for the service, and many received daily into their hearts the Body and Blood of their Maker and Lord. The day

itself was given over to chatting and lounging about, while each evening found a happy and attentive group listening to a lecture by some distinguished speaker, or being entertained by the many who were gracious and kind enough to offer their talents and service for that purpose. Whatever the nature of the evening's amusement or entertainment, night prayers were never missed. The recitation of the Litany of Our Lady, and the prayers for travellers in English, together with the singing of a hymn or two, brought to a close the delightful days of the sea voyage. The vessel itself had left its regular course by at least three hundred miles. This was done first to avoid the then dense fogs off the shores of Newfoundland, and secondly to keep at a safe distance from the ice floes that had already begun their dangerous travels seaward. Wednesday and Thursday were exceptionally good days; clear, blue skies, stiff but pleasant breezes, and an ocean that was as calm as the proverbial mill pond. On Friday there was a clouded sky: rain fell slightly and the ocean grew a trifle rough, much to the discomfort of many on board. By Saturday we had entered the Gulf Stream, which of course meant warm weather, much humidity, and sticky clothes as well as all the lassitude and ennui that goes with a thermometer registering 90 degrees and more in the shade. After we had turned out from the Gulf Stream the days following were magnificent, delightfully clear and cold, and it was on such a day that the Arabic weighed anchor in the harbor of Cherbourg, giving us a memorable picture and view of the sloping hills of fair France.

After the long voyage of eight solid days with "water, water everywhere" there was a sense of real joy expressed in the face of everyone as we at last sighted the immense Light House that directed the way to the English Channel. Sailing vessels with flapping sails dotted the waters on all sides, and the flight of gracefully winged birds that now followed the ship gave evidence that we were nearing habitable land. That night of July 23 at 11 P. M., we reached Plymouth in England; and the next morning at the same hour, the pilgrims left the Arabic to set foot on French soil and to begin that continental jour-

ney which would bring them at last to Rome, the center of Christendom.

CHERBOURG

It was 11 o'clock then on the morning of Friday, July 24th, that our ship the Arabic sailed into the harbor of Cherbourg. Early that morning everyone was on deck searching with eager eyes for a glimpse of the French shore, and I am sure that every heart was thrilled when we did behold the hills of France, bathed as they were in a flood of morning sunlight. The liner first cast anchor, after which a rather large tender, the Nomadic by name, transferred to its own deck three hundred Pilgrims, happy indeed to be able to exchange for a time at least the sea for the land.

Cherbourg lies in a bay-like formation, at the entrance to which are two forts that stood sentinel-like keeping watch over the little town in the distance. As far as I could gather, these twin towers had outlived their usefulness and now serve as mere watchtowers. Legend has it that each night, from eleven o'clock on, a lone sentinel looks out on the town from the glass windows at the summit of one of the towers. Every quarter of an hour he blows a blast on a horn to let the citizens know that all is well, while the end of each hour is marked by four blasts, one blown toward each quarter of the compass. If the watchman sees a fire or anything else wrong, he sounds the alarm by ringing a bell.

The ride on the tender into the harbor or rather the wharf was short but picturesque and delightful. There you saw lying before you this quaint little village surrounded on all sides by green hills that appeared to roll skyward from the sea. A nearer approach and a closer view disclose the presence of factories of one kind or another along the riverside; and yet notwithstanding the fact that these factories belch forth their daily quota of smoke and soot, there was an air of cleanliness all along the wharves as well as up and down the little streets and by-ways. As for the buildings themselves, whether office buildings or dwelling houses, the style of architecture simple but neat bespoke antiquity. Cherbourg is in every sense of the word quaint with small narrow winding

streets, low set houses and the usual array of beggars that accost you at every turn. To see the conventional dress of the women, and to hear the thud on the pavements of the mens' heavy shoes reminded one of centuries long past and gone. There was little to attract in the place, so we were glad when at 1:42 P. M. we entrained for Lisieux on the Paris Express. The train service was excellent, and the run was made in splendid time, five fifteen P. M. finding us in the old-fashioned town now made famous as the home of St. Therese, the Little Flower of Jesus.

LISIEUX

What a glorious trip from Cherbourg to Lisieux! Nature appeared in all its glory, and the beauty of hill and dale and valley was enhanced a hundred-fold as they lay fresh and green in the golden sunlight of the afternoon. The admirers and adorers of nature were well satisfied with the loveliness of it all, as we sped along now by rolling hills of vari-colored green; again by the pleasant banks of some slowly winding stream; or again as we skirted the foot of some lofty mountain that rose majestically to the sky. Bayeux, Breitville and Caen were a few of the more important places that we passed as we hurried on. Bayeux is only a small village, and yet it was graced by a church magnificent in its proportions and worthy of any large city of France. All appeared to be peaceful-looking villages, nestling as they were at the foot of the rising hills.

At five o'clock or thereabouts we reached Lisieux, a spot that has grown dear to Catholic hearts everywhere the world over. Naturally our interest was centered in the Shrine of St. Theresa of Jesus; so thither we went passing by almost unnoticed whatever of importance was to be seen. To only a casual glance however Lisieux appeared to be a strange old place. The crooked lanes and by-ways ran uphill and downhill at random; and street-walks, dwellings and public buildings were all of gray stone, much worn and stained and indicating great age. It looked like something that had been exhumed from the mediaeval past and the people in their quaint costumes, with their antiquated modes of living, only served

to make this impression more emphatic. Of course, Lisieux owes its celebrity at the present day to the fact that it was the home in religion of St. Teresa of the Child Jesus, better known as the Little Flower of Jesus. She was born at Alencon, Jan. 2, 1873, entered the Carmelite Convent of Lisieux at the early age of fifteen, and died there with the reputation for sanctity September 30, 1897. After her death, so great grew the fame of her sanctity and so many were the miracles performed through her intercession, that by the Solemn decree of the Church she was declared Blessed in 1923, only 26 years after her death, and canonized in the Holy Year of Jubilee May, 1925.

The Shrine itself of the Little Flower was lovely to look upon. To the right of the church as you enter, she is laid to rest, and above her resting place is a beautiful golden casket in which reposes the likeness of the Saint herself. On both sides of the casket Angel figures stand guard, while roses and lilies exquisitely arranged adorn the spot, beneath which the Little Flower of Jesus sleeps peacefully the sleep of the Just. The church too is quite attractive. French and other national flags, including our own Stars and Stripes, grace the side walls of the building, while delicate pink roses hang down in clusters from the ceiling above. The adornment, while a trifle garish, bespeaks the love for, and deep faith in, this Saint of God. After the pilgrims' prayers and hymns at the shrine, a visit was made to the relics of the Little Flower in a room nearby. There was her First Communion dress; there, too, the little white dress she wore in the church processions; her habit as a novice; her habit as a Professod Nun were also seen; her lovely tresses, her sandals, work-table and chair, even her thimble and scissors, flagella and chains; all were viewed with delight and veneration. How we should love to have lingered in that truly blessed spot! The time there slipped away all too quickly. We left it with regret only to find that even Lisieux faded into insignificance before the beauty, the piety and the devotion of Mary Immaculate's chosen place —Lourdes.

LOURDES

Lourdes like most French towns is very dirty. This seemed in part due to the entire lack of any sewer system worthy of the name. The life of the old town appeared sleepy and ancient. Homes were humble, methods of work antiquated, and heavy outdoor tasks fell to the lot of the women to a degree unusual even for France. The scenery amid which the town is placed is wild and impressive. Everywhere are big hills that roll and tumble, and sometimes lift into stony mountain heights, while in the far south can be seen the white-peaked Pyrenees, marking the dividing line between France and Spain. On a rugged steep rising out of the midst of the Lourdes valley sits the old castle, looking down from its rocky height with a fine sense of watchfulness. In the depths below is the river Gave, always foaming and hurrying in its course, and beside it from time to time you are sure to see busy women washing their clothes.

There is a steep hill that rises just outside the town. It is known as a Calvary, and the path that leads to the top of the hill has a Station of the Cross at every angle until you reach the summit where there are the exquisite figures of the Crucifixion. From this point the view commands all the region around. On a hill across the valley stands the castle with old Lourdes lying at the foot; nearer is new Lourdes full of big hotels and lodging houses, rows and rows of souvenir shops, convents, hospitals and other buildings of a religious nature. In front of the town of hotels and shops is a long public park laid out beside the river Gave, and at its far end are the three churches of Our Lady built by the contributions of the faithful. The churches make an odd group, for they are not three distinct buildings, but are imposed one above another. The lowest is the Church of the Rosary having the form of a heavy squat dome; the next is the Crypt cut in the solid rock; and above all rises the Basilica with its slender and lofty spire. The Chapel of the Rosary is rather pretty, but not much out of the ordinary; there is nothing particularly striking about the Crypt save the large number of side chapels within it. No effort has

been spared however to make the Basilica splendid without and within. Its interior is rich and full of color, and is noticeable in particular by reason of the immense numbers of banners and votive offerings that adorn the walls. They are everywhere—hung from the vaulted roof, against the pillars and in the side chapels. There are banners of silk, satin and velvet, jewels, crosses and bridal-wreathes; there too you will find the epaulets of soldiers as well as the dresses of little babes, ribbons of every hue and color, laces of the finest make and thousands of golden and silver hearts. All these objects of piety have been offered in thanksgiving for favors received. All empires and kingdoms of the earth are represented. America is represented and by a Jesuit institution, Georgetown University. There in the sanctuary very near the altar on the Gospel side is an elegant American flag, made of the best quality of silk, trimmed with brilliant fringe, and ornamented with gold tassels, and on this flag there is the inscription: "To Our Lady of Lourdes—the students of Georgetown College, U. S. of America, June 1874" "Filii sui de longe venerunt, O Immaculata".

From the Basilica immense concrete paths, one on either side, reach down in the form of a horseshoe to the level of the park below. Under the cliff on which the upper church stands is the grotto; and after walking a short distance along a fine tree-lined avenue skirting the river Gave, it stands before you—a low wedge-shaped aperture no larger than a room in an ordinary dwelling-house. There seems to be about it nothing extraordinary, and yet with its many worshippers, and the spell of its strange history the spot is very impressive. The first thing to attract the eye is the statue of the Virgin in the niche above the cavern, a white figure with a blue sash, and on her feet golden roses just as she appeared years ago to the maiden Bernadette. Then you notice the vast array of crutches and body supports of all kinds that line the roof and sides of the cavern itself, mute testimonies of a living faith. The whole space before the grotto is smoothly paved making room for the gathering of a great number of people. A high iron fence has been put across the front of the grotto with an opening at one side for

entrance and one at the opposite side for exit. The interior contains a few chairs, a small altar and scores upon scores of lighted candles. The grotto would overflow with tallow after a time if the drippings were not cleaned up and carted off. There is a man there to take charge of this work with an old broom and an iron scraper handy. He surely did not have about him the air of sanctity one would expect in a person so closely associated with the shrine, and he went about his work after the manner of a man digging ditches. The candles burn continuously, day and night all through the year. As I glanced about the grotto I observed that the wall in one place looked like polished black marble. This smooth shining patch was just beneath the cavity where the Virgin appeared, and the secret of its polish was that there the pilgrims rub the beads and medals they wish to make use of, and there millions of lips have kissed the cold, grimy rock. Nothing is to be seen of the miraculous spring. It is in the floor of the grotto covered with an iron door, and the water from it is conducted by pipes to faucets outside, and to the baths in a low line of buildings at the foot of the cliff near by. Many drink of the water, many wash their hands with it and their faces too. Hundreds fill bottles or cans to carry home with them for their own use or for the cure of relatives and friends.

Every day from May to October, weather permitting, there are two processions; one is called that of the Blessed Sacrament, and rightly so, since the Most Blessed Sacrament is carried in solemn procession from one end of the grounds to the other. This takes place daily at 4.30 P. M. in the afternoon. The second procession at 8.30 in the evening is known as the Torch Light Procession, and extends not only to the grounds themselves but out and beyond for some little distance into the village. The afternoon procession of the Blessed Sacrament is indeed impressive; in fact it is an inspiration. The gathering point is before the Grotto of the Virgin; then headed by the cross it winds its way along the river-bank of the Gave, proceeds up and down the beautiful avenues of the Park itself, thence it goes out into the broad open space before the Basilica, ending at the great facade that leads into the Crypt. Following after the cross there come

first the clerics; monks in the habits of their respective orders; other priests wearing the cassock and surplice; behind these follow the laity men and women, all bearing in their hands lighted candles to honor the presence of their Maker and Lord. Then we notice the clouds of incense, and catch its sweet aroma as acolytes pass by; and last but not least under a canopy of gold the Divine Majesty of God Himself appears borne in the hands of His minister who turns now to the right, now to the left bestowing benediction upon the well and the sick. There you see them, cripples, legless, armless; some in wheelchairs, some stretched in cots; the blind, the consumptive, the deaf and the dumb—all are there hoping, yearning, praying for relief, for cure, even for a miracle. The priest, as he carries in his hands Christ's Body, stands before each of the sick individually blessing them with the monstrance and prays God to hear their prayer, if such be His Holy and Divine Will.

The Procession at night is somewhat of a different nature. It is an outward manifestation of love for and devotion to Our Lady of Lourdes. The rallying place is the same—the Grotto; the line of march practically the same as the afternoon procession, save that it enters a part of the village of old Lourdes. It is larger by far than the afternoon one, since not only the pilgrims take part in it but the villagers and the tourists as well. What impresses one in this procession is the myriad number of flickering candles moving in the blackness of the night. Everyone carries a candle, and it was our good fortune to be on the spot when at least five thousand marched to and fro singing "Ave, Ave, Ave Maria". The wonderful spectacle of the evening was brought to a magnificent close by the singing in unison of, "Credo in Unum Deum." What with the glimmer of five thousand candles, and the music of five thousand voices, with the great Basilica itself aflame with hundreds upon hundreds of lights, with every heart thrilled and every soul breathing forth faith and emotion, the picture was indeed heavenly. Such a picture as will remain in memory as long as time shall last.

Outside of the shrine itself there is nothing of interest

in the village, save the home of Bernadette. It is an old shack now, yet it might have been a mansion in its day. In the room in which she spent her childhood days one can see the crib wherein she slept as a baby. The old fireplace still remains, and around it are gathered ancient pots and pans with a very old-fashioned and much-used oil lamp. These, together with a broken chair and a duster, are about the sum total of all that is to be seen in the home of Bernadette. A statue of the Virgin stands in the hallway to the house. It has a lovely face, but its beauty is fast becoming marred by the pen and pencilled names of tourists and visitors, while five hundred and more pairs of Rosary Beads and medals of every description are hung over the joined hands of Our Lady's Statue.

Most of us were not anxious to leave Lourdes. It is preeminently a place of deep devotion. One does not witness there the commercialized piety that very often mars places and shrines which are in themselves truly holy. I feel sure that our visit there made us love Our Lady more; and I feel certain that we carried away with us a deeper and more lasting devotion to the Son of her, who showed Herself such a Mother.

M. A. CLARKE, S. J.

ITEMS OF INTEREST

BASED UPON THE STATISTICS IN THE 1926 CATALOGUE

The Spanish Assist. is the largest—4599 members.
The Italian Assist. is the smallest with 1597 members.
The Belgium Province is the largest—1371 members.
V. P. of Upper Canada is the smallest—137 members.
The Belgium Province has the most priests—731.
Maryland-New York the most scholastics—657.
The Province of Aragon most brothers—327.

(Aragon has almost a brother for every priest—327 to 397.)

The new South American Province of Colombia has more brothers than priests—111 to 93.

(Practically 35 per cent of the total enrollment of brothers (4259) of the whole Society is in the Spanish Assist. 1438.)

More than ten percent of the whole Society (19176) is on the Foreign Missions. France's contribution (661) is the largest of any Assist. almost precisely 30 percent of the total (2200). Almost 75 per cent (1535) of the missionaries is in Asia. It is interesting to note, that of the Philippines, only Mindinao ranks as a missionary country. Maryland-N. Y., therefore, has but two missionaries, properly so-The Province of France shows a net loss of 18 during the past two years.

The Missouri Province with a gross gain of 59 stands out for the year as the fastest growing Province. Missouri shows the greatest gain among the scholastics with 34. Maryland-N. Y. gained the largest number of priests, 23. Where the statistics indicate a greater gain, it merely represents a transfer of men from an old to a newly erected Province.

At the present rate of increase, with an eye upon the incrementum of the last few years, the new Society

should in six years exceed the greatest enrollment of the old Society, whose maximum number was somewhat over 22000.

called, in the Islands. This year British Honduras appears among the enumerated missions of the Society. The recent Missionary Congress in Rome drew a distinction between "Heathen Missions" and "Missions of the Society in other lands."

Several Provinces show a decrease this year in numbers, but this in some cases does not represent a real decrease, but is due to the divisions which were effected during the year and the consequent transference of men. This was not the case with the two Italian Provinces of Naples showing a decrease of 2, and Turin showing a decrease of 4; nor with the Province of France showing a diminution of 11.

BOOKS OF INTEREST TO OURS

PRAYER FOR ALL TIMES. By Rev. Pierre Charles, S. J. Published by Kenedy and Sons, N. Y.

Father Charles, S. J., professor of dogmatic theology at Louvain, has given us in this little book of spiritual pastels some intimate glimpses of a charming spiritual life. The various chapters consist of short subjective developments of thoughts suggested by familiar phrases taken from the Scriptures, the Breviary, and the Roman Missal, all breathing a spirit of refreshingly simple and beautiful prayer. The author obviously desires to combat a form of quietism, so apt to develop within the souls of religious, who in their inexperience endeavor to mount to the unitive way long before they have fairly passed through the safer paths of more ordinary prayer; and also to correct that rigid formalism, typified by the following example of a wrong mental attitude towards God. The quotation is taken from the preface, "People say at times: When I kneel down before God, I banish everything else. . . And when I speak to Him, I at once suppress three-quarters of my everyday vocabulary; I search out the rarest words and I avoid mentioning common things; I pretend to be quite other than I am; I should never dare to tell God that the North wind makes my head ache, nor that my feet, the feet of a weary pilgrim, burn painfully in my badly made shoes."

The translation from the French is exceptionally well done by Miss Maud Monahan. Each chapter begins with a Latin phrase, so aptly turned into our idiom as to set forth at times the old, familiar words in a new light. For instance, "Verba delictorum meorum—All that my sins say," or "Communicantes—Being but one. . . all together." A single thought is developed from these and other short snatches of texts, most suggestive and helpful, especially for priests and religious, occupied with the Divine Office, but also delightful as spiritual reading for busy people of the world. It would be just the thing for a business man on his way to the office in a subway train; a single chapter might supply him with solid food

for thought for the day. Many of the ideas will prove suggestive, likewise, to the retreatant, as they are but practical applications of the fundamentals of the Spiritual Exercises of St. Ignatius.

DER HEILIGE THOMAS, DER APOSTEL INDIENS. Franz Xavier Verlag. Aachen.

Last year Father Väth, a former missionary in Bombay, published a second edition of his work on St. Thomas, the Apostle of India. It is a greatly enlarged and revised edition. The author undertakes the task of enquiring whether the Apostle Thomas was ever actually in India and suffered martyrdom there.

His enquiries are based on the so-called Acta sancti Thomae, a legendary description of the life and death of the Apostle, written at Edessa in the third century. The first part describes the Apostle as living and preaching in northwest India, in the court of King Gundaphar. The second part narrates his journey to the south of India, where he wins many for Christ and suffers martyrdom on a hill near a royal city. Are these descriptions just fiction, or are they based on historic facts? Father Väth comes to the conclusion that the chief parts of the legend are genuine. The following reasons are given. First, the journey to India was not only possible, but very easy. There were in India, especially along the Indus, and on the sea coast, a number of Phoenician and Jewish colonies. In the first century after Christ, there was a very flourishing trade between Rome, Egypt and India. The chief routes were via Alexandria and through the Red Sea, and via Syria and the Persian Gulf, and finally the overland route by Persia. Secondly, there have been found a large number of coins in northwest India, in recent years, which show that in the time of St. Thomas a king named Gundaphar had a great kingdom in these parts. Now because of the disorders in India, and the consequent collapse of this kingdom the name of Gundaphar fell completely into oblivion, and the only evidence we have of him is in the Acta and on the coins. The only

possible conclusion to be drawn from this is that the Acta are based on a genuine historical tradition.

The second part of the Acta contains the journey of the Saint to the south of India. This journey too can be proved to have a real historical foundation. First we have a continuous tradition for a thousand years in Mailapur. Already in the sixth century St. Gregory of Tours asserts that the tradition was already old, and when the Portuguese came to India in 1503, they found the tradition carefully preserved by the Nestorian Christians there. The story they told was that St. Thomas came to that part of India, converted many, and on a hill outside the city he died pierced by a lance. He was buried in a little church on the hill, and the place was ever venerated by the inhabitants, and was a place of pilgrimage, which drew Christians from far and wide. Later the Apostle's body was brought to Edessa. Definite facts which have been discovered are in complete harmony with this tradition. For when in the year 1521 the Portuguese began to excavate on the traditional spot they found a most elaborate and very deep grave, with three distinct layers of earth, each covered by careful stone work. Below the third layer they found several bones and a spear head and a vessel filled wtih earth. This certainly was the grave of no one but a martyr of very special importance, and yet back in the furthest antiquity no name has been associated with the place except that of the Apostle Saint Thomas.

It is significant too that though Mailapur was a little place of no special importance, yet in a time when the whole Christian world was in a holy rivalry for the honor of having an Apostle's grave, no other city disputed with Mailapur the honor of having the tomb the first grave of St. Thomas. Even Edessa, which claimed to have got the main part of the Apostle's body, admits that the martyrdom took place in south India, and that the body was translated to Edessa only 150 years after the martyrdom.

Father Väth adduces much evidence from such early Fathers as Gregory of Nazianzen, Ambrose, Gaudentius of Brescia, and Jerome. Finally the author refutes the objections which have been urged against the tradition.

He also brings together much interesting evidence which seems to establish the probable route taken by the Apostle on his way from Palestine to India.

POETS AND PILGRIMS. Katherine Bregy. Benziger Bros. $1.90.

Pleasant, thoughtful essays on various poets from Chaucer to Claudel. The author shows a rarely sympathetic intuition in her handling of the subjects chosen; her method seemingly is to take the output of the poet's pen and treat it not so much as a work of poetry (which she naturally assumes) but as the objective presentation of his philosophy of life. In this strain she reviews Chaucer, Dowson, Tabb, Kilmer, Guiney, and others, with happy skill.

SUNSHINE AND FRECKLES. Rev. F. J. Finn, S. J. Benziger Bros. $1.50.

Father Finn, ever alive to the novelties in American life, has hit upon the speculation in Florida real estate to give his book a setting. The hero, a likable chap as usual, is for the earlier portions of the story a Methodist, and the incidents leading up to his conversion are both interesting and exciting. The ordinary machinery of school athletics to obtain action and interest are discarded for more novel methods. An excellent book.

"THE PRESENT POSITION OF CATHOLICS IN ENGLAND." By J. H. Newman. Edited for school use by D. M. O'Connell, S. J. $1.30. Loyola University Press, Chicago, Ill.

This volume satisfies a need long felt in our colleges for a literary edition of the complete text of Newman's *Present Position.* Experience abundantly testifies that these popular and brilliant lectures are the best possible introduction to a study of Newman's style and of his mind. It may be added without exaggeration, that Fr. O'Connell's editorial work supplies us with the best available introduction to the *Present Position.*

In his preface, or "Apologia," the editor with very manly, and we think charming, simplicity explains why Newman should hold a place or honor in college English classes, and describes the methods of teaching which he

has found most effective. The biographical and historical facts bearing on the lectures are very clealy and briefly sketched. The notes on each lecture are preceded by an analysis which will be a great convenience to classes interested in the development and sequence of thought. However, the editor's chief concern has been to indicate the literary qualities of the more striking passages by apposite quotations from other works of Newman and from pertinent criticism by modern or Victorian authorities. The skill with which these quotations are marshalled proves Fr. O'Connell's thorough mastery of his subject. His own notes one would wish more frequent and fuller, for they reveal the genuine lover of Newman, appreciative of every phase of the great Oratorian's genius.

The thin paper and limp leatherette cover make a very convenient and attractive format. The proof reading is conspicuously incompetent. The correction of this fault, and the addition to the bibliography of a few very recent works would make this a perfect text.—J. A. S.

"A LITTLE SAINT OF THE MODERN HOME." By Bernard Fuller, S. J. (Kenedy, 10c.)

"THE LITTLE FLOWER AND THE BLESSED SACRAMENT." By Joseph J. Husslein, S. J. (Benziger, 50c.)

Here are two more little books, prompted by, and inspiring devotion to The Little Flower. Father Fuller considers the canonization of Soeur Thérèse the canonization of the Christian family and the Catholic home, and the shower of roses of her virtues the perfect fruit of the careful gardening of pious, practical, well-instructed Catholic parents. Her debt to these good parents is thus expressed by St. Thérèse: "If I had had careless parents, I would have been a spoiled child." 'A Little Saint of the Modern Home' is an eloquent appeal for modern Nazareths after the imitation of the Martin family in Lisieux, France. * * * Father Husslein in 'The Little Flower and the Blessed Sacrament' charms us with the story of her devotion to the Eucharist, the Sacred Heart, her love for the priesthood and her methods of gaining vocations

to it. He lets the Little Flower speak for herself, often in her little verses, and with him we catch a glimpse of the ardor of her First Communion day and her visits to the Blessed Sacrament. An increase of devotion and greater love for Jesus in the Eucharist is the fruit in Soeur Thérèse and in ourselves.

THY KINGDOM COME—Series III—CHANCEL CHATS. By J. E. Moffatt, S. J. (Benziger, 30c.)

These chats have for their purpose the closer imitation of Christ. His spirit is to be found in more frequent visits to Him in the tabernacle, whence come strength, hope, courage, patience and joy. Excellent for spiritual reading.

THOUGHTS FOR TODAY—Morning Star Series I. By Raymond T. Feely, S. J. (Benziger, 50c.)

Mary, the Mother of God, is our Morning Star. These little sketches are intended by the author to move Catholics to greater love and trust in Mary. They are written for 'the practical-minded American Catholic' in a vigorous, manly style. Well chosen anecdotes illustrate many moral lessons, and the practical application is immediately pointed out. We look forward to the rest of the series.—J. S. D.

DEVOTION TO THE BOY JESUS

Father William H. Walsh has had long and varied experience in teaching boys to avoid evil and do good. His experience has been long because he has had charge of boys for forty-odd years. It has been varied inasmuch as he had dealings with boys of all ranks and ages. As pastor of a church in a poor district of New York he had ragged waifs to handle; as head master of a select school he came into contact with the children of the wealthy. As teacher in the class room, as prefect of discipline, as director of the choir, as moderator of sodalities, as master of ceremonies and as superintendent of summer camps, he has had abundant opportunities for studying boyish human nature. He can make boys pray as well as play. He has proposed various Saints at various times as models and patrons; but he produced the best results by promoting Devotion to the Boy Jesus. That should be so as a matter of principle, and he found it so as a matter of fact. To promote that devotion he has composed four hymns with simple words and appropriate music. Both words and music are published in convenient booklet form. He has also written a prayer and an introduction to the devotion, and both have been translated into twenty-five languages. For convenience, all these versions may be found in the same booklet. Pius XI. has approved the Devotion to the Boy Jesus, and Cardinal Casparri has sent Father Walsh a formal Brief to that effect. The Pope has also granted 300 days' indulgence for the devout recital of the prayer. The introduction and prayer just mentioned are as follows:

THE DEVOTION TO THE BOY JESUS

"And He went down with them, and came to Nazareth and was subject to them."—Luke II, 51.

"There is nothing new or novel in the devotion to the Boy Jesus, save perhaps its name. It is as old as the Church. But we are living in strange times when authority even in the home is fast losing its hold, and when

the word obedience is no longer in honor among children. There is then a very special need in the world today of keeping constantly before our young people the example of the Boy Jesus, their Model. No other devotion will ever have so great an attraction for them, and none other can possibly have for them such solid and lasting results. Above all it will inspire and foster in their young hearts a warm personal love of their Divine Lord in the Most Holy Sacrament of the Altar, which will be their best safeguard against the dangers that surround them, the surest protection of their innocence and the truest source of youthful happiness. It will foster, too, in the hearts of our boys and girls a deeper veneration and love for the holy Mother of Jesus and for good Saint Joseph.

A PRAYER TO THE BOY JESUS

"Dearest Jesus, who in Thy boyhood at Nazareth gavest all children the most perfect example of reverence for parents, respect for superiors and obedience to lawful authority, grant, I beg Thee lovingly, that, while keeping Thee ever before me as my Model, I may earnestly try to imitate Thee in these and in all other virtues, so that growing in years I may grow also in grace and in favor before Thee, who livest and reignest forever. Amen."

CANISIUS CELEBRATION IN AUSTRIA

The following article was prepared by Father Robert Swickerath. Besides his own material, he also incorporated and arranged information supplied by others. Two in particular deserve special thanks: Mr. John J. Scanlon, of Innsbruck, and Mr. James D. Loeffler of Poughkeepsie. The account as given by these and others had to be condensed for lack of space.

In the last number of the Letters an account was printed of the magnificent celebrations in honor of St. Peter Canisius in his native city of Nijmegen, Holland. Impressive celebrations are reported also from Austria and Germany, the two countries in which our Saint spent the greater part of his apostolic life and which owe the preservation, or restoration, of the Catholic faith chiefly to his zeal and indefatigable labors. Some of these celebrations were of a public nature and enlisted the interest and roused the devotion of the whole Catholic population of several large cities. One, of a smaller scale, deserves to be mentioned, as it shows the spontaneous devotion and gratitude of a simple country population. Canisius College, Exaeten, Holland, the novitiate and tertianship of the Province of Lower Germany, is located on the boundary line of the two parishes of Baexen and Horn. The good village people wished to show their devotion to the Saint by presenting a memorial statue of Canisius to the College. The money was collected in a very short time, and an able artist, Mr. Joseph Thissen, made a beautiful life-size statue of the Saint, as Doctor Ecclesiae, holding in his hands the Catechism. It stands in front of the College, so that to all passers-by it should be an inspiration to be loyal to the Catholic faith.

The solemn dedication took place on Sunday, October 18th, at 3 P. M. A large gathering of country people attended; the church choirs of three villages tried to surpass one another in honoring the Saint. In their addresses the Pastor and Burgomaster of Horn emphasized the fact that the monument was not merely a mark of honor to Canisius, but also a token of the grateful esteem in which the country people hold our Jesuit community. A burst of music and the booming of cannon accompanied the unveiling of the monument. Rev. James Weingartner, S. J., Rector of the College, blessed the statue. After the blessing Father Braunsberger, S. J., delivered a touching sermon. To this learned Father the occasion must have been one of personal satisfaction and spiritual consolation. In the solitude of Exaeten he has devoted his whole life to the publication of works concerning St. Peter Canisius. Among other writings he has given to the world the best biography of the Saint, and above all eight large volumes of the letters of Canisius, a work, which on account of the splendid annotations is looked upon, by Protestant as well as Catholic,

scholars, as a most valuable source for the history of the sixteenth century. But to this good and zealous Jesuit these works were something higher: a labor of love for the great Saint.

VIENNA. That Vienna should honor St. Peter Canisius was most appropriate. For his relations to that city were of the most intimate nature. He was Professor of Theology in the University of Vienna, and was elected Rector of that famous institution; he was preacher at the cathedral of St. Stephen and at the court of Emperor Ferdinand I. The latter offered our Saint three times the Bishopric of Vienna, and although he stoutly refused this offer, he was finally compelled by Pope Julius III. to act at least as administrator of that diocese. Small wonder that many the celebrations in all Catholic Austria in honor of St. Peter, that of the capital was one of the most significant. Particularly noteworthy was the solemn Octave in the beautiful Cathedral of St. Stephen. Before immense audiences the foremost preachers of Vienna interpreted the various phases of the Saint's life, with special reference to the needs of our own times. The Rev. Father Jungbauer spoke on Canisius' "Social Message"; the Cathedral preacher, Father Rauchenwald on Canisius as Missionary; Father Czepa, O. S. B., on Canisius as Educator; Monsignor Tomek, Professor at the Vienna University, on the Saint as the True Reformer; Father Camelli, S. J., on Canisius as Writer, and the importance of Catholic literature and the Catholic press at this day; Father Mekes, O. F. M., on the interior sources of the Saint's amazing energy and success; Father Geggerle, O. P., on Canisius' solicitude for the training of good priests. On the last day His Eminence Cardinal Piffe, Archbishop of Vienna, celebrated Pontifical High Mass and preached in the evening.

INNSBRUCK. St. Peter Canisius founded the College of Innsbruck in 1562, and during his residence in that city acted as confessor to "Queen" Magdalena, and her three sisters, saintly daughters of Emperor Ferdinand; Magdalena was declared Venerable by Pius X in 1906. On account of his close connection with their city, the people of Innsbruck celebrated the Canonization of St. Peter Canisius with great fervor and enthusiasm. During the entire Octave from November 8th to the 14th, hundreds of men and women approached the altar rail. Father Boisal of Vienna preached each evening to an audience that occupied every inch of available space on the main floor and in the galleries of the large church. He impressed upon his hearers the fact that Peter Canisius had labored long in their own city, and had made it a centre for his apostolic journeys to all the neighboring towns. The preacher emphasized the love and solicitude of Canisius for children, and held it up as a model for the parents of today. Fidelity to Rome was another lesson to be learned from the Second Apostle of Germany.

The sermon was followed every evening by Pontifical Benediction. Among the Prelates who pontificated during the Octave were

Bishop Waitz, the Apostolic Administrator of the Tyrol, the Premonstratensian Abbot of Wiltau, the Cistercian Abbot of Stams, and Prince Bishop Hefter of Klagenfurt. During the closing ceremonies the Venerable Prince—Bishop of Brixen, whose Episcopal See in South Tyrol is now in Italian territory, honored the occasion by his presence. The aged Prelate celebrated the Solemn Pontifical Mass on the closing day of the Octave, and in the evening took part in the procession.

The climax of the celebration was the magnificent *Lichtenprocession* on Sunday evening. Starting from the parish church of St. James, a huge procession of clergy, religious and secular, and of the laity marched through the dark streets, each bearing a lighted candle. Brown-robed Franciscans and Capuchins, Praemonstratensians all in white, black-cowled Servites and Benedictines joined with their Jesuit brethren in paying honor to the great Apostle. The entire line of march was thronged with thousands, who viewed the splendid spectacle with great reverence. After passing through the business section of the city the procession wended its way to the Jesuit Church. Only a small portion of the throng could enter for the final sermon and Benediction. In the course of the sermon Bishop Waitz declared St. Peter Canisius the patron of the diocese of Brixen. He also announced that the vast church to be built in his diocese would be dedicated to the New Saint and Doctor of the Church.

At the dinner in the community refectory, where Bishops, Abbots, Princes and Superiors of other Orders were guests, a striking feature was the reading of a short apostalory letter, which was once written by St. Canisius to the community of Innsbruck. The letter recalled the fact that the New Saint was the founder of that community.

In many cities of Germany the canonization of St. Peter Canisius was celebrated: Frankfort-on-the-Main, Bonn, Aachen, Breslau, Berlin. The last named city, at the time of the Saint, was a small and insignificant town and for centuries after almost exclusively Protestant. A hundred years ago, there were only 6,000 Catholics in Berlin; today they number about 300,000. On August 16, 1925, the Catholics of Berlin and the neighborhood paid honor to the new Saint. Foremost among the speakers were His Eminence Cardinal Bertram of Breslau and Prince Alois von Loewenstein. Of all the German cities Munich and Cologne honored St. Peter Canisius in the most magnificent manner.

Cologne. In Cologne the Saint had received his higher education; and he saved this great and venerable Rhineland city for the faith against the machinations of the apostate archbishop, Herman von Wied. The Catholics of Cologne were determined to commemorate the canonization of its apostle in a manner worthy of the Saint and of the grateful city. This celebration lasted a whole week, beginning Sunday, October 11, and was held not only in the cathedral but in eleven churches of the city. The preachers

were members of two Cathedral Chapters: Cologne and Munster, Dominicans, Franciscans, Vincentians, Oblates and Jesuits. The boys from fourteen to eighteen had their own special services in the old church of St. Mary-in-the-Capitol. The greatest event was naturally the celebration in the great Cathedral. At some of the sermons fifteen thousand people were present.

On Wednesday all Catholic school children were dismissed for two hours to attend in the seventy-four parish churches mass and special children's devotions in honor of Canisius, "the friend of children." At the end of the services each of the twenty-two thousand children who attended received a picture of the Saint, and the older pupils the beautiful memorial booklet, by Professor Kuckhoff, entitled "Canisius and Cologne."

In the afternoon of the same day there was a noteworthy gathering of the Pastors of the City. Nearly all of the seventy-four were present. They were quite enthusiastic and discussed how the great benefits derived from the celebration could be made lasting. They all agreed that the effects on the people were like those of a general mission, and that it was purifying and invigorating the religious atmosphere of the whole city.

The greatest day was the last, Sunday, 18. In the morning there was general communion in the seventy-four parishes. After pontifical mass in the Cathedral an immense crowd of men marched to the large hall of the Citizens' Association. On the stage was seen, in a forest of green and pennants, a large painting of the "Apparition of the Sacred Heart to Canisius"; the picture had been painted recently by a religious artist, Sister Amabilis. The first speaker was the Lord-Mayor of Cologne, Dr. Adenauer; then, greeted by enthusiastic applause, the former Imperial Chancellor, Dr. Marx. After these two prominent Catholic laymen, His Eminence Cardinal Schulte addressed the audience, reminding them of the great work Canisius had done for the preservation of the faith in Cologne, and what this should mean to them at the present time. In the afternoon sixteen thousand members of various Young People's Societies, with their numerous banners and bands paraded through a section of the city and finally assembled before the great monument of the Blessed Virgin. There the Cathedral preacher, Father Dionysius, O. F. M., in a most eloquent sermon kindled in the hearts of the young people that devotion to Mary, which Canisius had so ably defended in one of his great works. After this came the magnificent conclusion of the great celebration in the Cathedral, where His Eminence Cardinal Schulte, preached the sermon. The immense Cathedral was completely filled, and those who have seen this grand structure or have read about its dimensions will not be surprised to hear that the audience cannot have been much below twenty thousand.

The Canisius Exposition—During the week of the celebration there was in the crypt of the ancient church of St. Gereon, where

Saint Peter had often prayed, an exhibition of relics, letters manuscripts, books of the Saint; besides many pictures illustratin his life and labors, and maps and charts showing the almost in credible extent of his journeys throughout central Europe. O special interest was the collection of the numerous editions o catechisms, so arranged by Father Moennichs, S. J., that on could trace the development of the catechism from the firs "Canisi"—for centuries in Germany then popular name for cate chism—down to the latest catechism. One of his catechisms ha been dedicated by the Saint himself "To the Senate and People o Cologne." This exposition was visited by many thousands o people—among them 500 priests and 700 teachers. The visitors in groups of thirty or forty, were accompanied by some of ou Fathers, or by one of seven teachers who had been specially trained to serve as intelligent interpreters. On account of th historical and educational value of this exhibition, over ten thou sand pupils of various schools, were taken to the exposition. Th teachers prepared the pupils by special instruction before han and afterwards utilized the impressions gained in class work. I this manner the Canisius celebration was a source not only o religious but also of educational inspiration.

MUNICH. Among the most generous patrons and benefactor of the early Society were the Dukes of Bavaria. Canisius ha been summoned to that country by Duke Albert V. for the defens of the Catholic faith, and much of his activity was devoted t that country. In 1559 he founded the College of Munich, whic became one of the most celebrated in the old Society. From 158 to 1597 the Church of St. Michael was built by the Duke for th Jesuits. This is one of the largest churches in central Europ and has rightly been called "the most distinguished ecclesiastica production of the Renaissance in Germany." Lost to the Societ at the time of the suppression in 1773, it was restored to ou Fathers but a few years ago. In this grand church took plac Munich's splendid celebrations in honor of the new Doctor of th Church.

His Eminence Cardinal Faulhaber, took the warmest interes in the celebration from the start and gave his personal attentio to the arrangements. According to his wishes the celebratio was to take place in St. Michael's Church for eight days and b like a mission in its effects on the people. The celebration at tracted special attention on account of the eloquent evening ser mons which the Cardinal delivered in person. A Relic of St. Pete Canisius had been sent to the Cardinal by the Holy Father wit the words: "In this way I also shall be present."

On October 18th Canisius Week began. St. Michael's Churc was decked out in its finest array. In front of the sanctuary a small altar was erected on which stood a silver reliquary contain ing the precious relic. Lights were kept burning before it all day and the members of the Men's Sodality kept a guard of honor

Each morning different bodies of men received general communion, followed by a brief instruction. At nine o'clock daily, a Pontifical Mass was celebrated, and during this a half-hour sermon was delivered by various diocesan preachers. On two afternoons special celebrations were held: on one day for the children with an address by the Cardinal, on another for priests, who sang Vespers. Each evening the Cardinal himself ascended the pulpit and preached for an hour on the various aspects of the life of St. Canisius: Canisius as Second Apostle of Germany, Canisius and the Reformation, Canisius and the Young, Canisius and his Associates in the Literary Apostolate, Canisius and the Catechism, Canisius and the Moral Well-Being of the People, Canisius and the Society of Jesus, Canisius as a Saint.

The attendance was extraordinary. One who is in a position to know, places the number of those who came to St. Michael's during the week to see, to hear, and to pray, at about 200,000. At the General Communion every morning six or seven priests gave out Communion for a whole hour. On one day 2,000 communicants were counted. At the children's celebration a host of 10,000 filled St. Michael's. On three evenings when men only were admitted, there were 4,000 in attendance. The words of His Eminence made a deep impression. They presented a vivid picture of the tendencies of our time and the Cardinal spoke with true Apostolic candor and all the fervor of an Apostle. Many of the thoughts were so strikingly and appropriately expressed that they will prove of lasting value. Throughout he sounded a note of love and atonement that was peculiarly Canisian. His thoughts on the Apostolate, the devotion to the Sacred Heart and the Exercises will not be easily forgotten by his hearers.

In conclusion, the Cardinal prayed with all the people that the new Saint from his throne in Heaven, would shower his blessings upon Munich, and that he may become the great intercessor for the people of Bavaria and of its principal cities. As a special mark of affection the Cardinal presented the relic received from the Holy Father to St. Michael's Church, with the stipulation: "As long as the Fathers of the Society shall keep charge of that church."

FR. ROBERT SWICKERATH, S. J.

OBITUARY

FATHER WILLIAM R. COWARDIN

On February 20, 1925, Father Cowardin died at Georgetown Hospital after a brief illness. He was well known and much respected in Washington and Baltimore, and a large number of the clergy and laity assembled to do him homage. The mourners included several of his immediate relatives, among whom were Dr. Lewis Cowardin of Hot Springs, Virginia, James and Charles Cowardin of Richmond, Mrs. Purcell of Richmond, and Mrs. Ingraham of Baltimore. Among the clergy present was Father Patrick Brennan, S. J., an old friend of the deceased. They had fought on opposite sides during the Civil War, but they never came within shooting range of each other. In after years they often exchanged good natured banter on the subject.

William Reynolds Cowardin was born in Richmond, Va., December 3, 1849. There were five sons and two daughters in the family, and William was the sixth child. The oldest boy died in infancy. Three of the others, James, William and Charles, were educated at Georgetown College. John, the oldest living boy, went to Mount St. Mary's, Emmitsburg, and the two girls studied at Mount de Chantal, Wheeling, West Virginia. One of the girls, Mary Alice, had a beautiful voice, which even Adelina Patti admired and praised. But I am anticipating.

When William was born, the family residence was on Grace Street, not far from the old Cathedral. A few squares away there were and are two bronze statues erected to the memory of John and Andrew Lewis, who were early colonial settlers and ancestors of the Cowardins. John Lewis was a prominent statesman, and the first foreigner to obtain a seat in the Virginia legislature. Andrew seems to have been a born fighter, and he made good use of his native talent and acquired skill first against the Indians and afterwards against the English. Some of his exploits are recorded on his headstone, which stands somewhere in the Valley of Virginia. Andrew began his fighting before he left his native land, which was Ireland. He was a desirable tenant in the eyes of his landlord, and a model man in the eyes of his neighbors. By his thrift and industry he doubled his holdings and more than doubled the esteem in which his landlord held him.

It is not without historical foundation and logical sequence that the phrase, "drunk as a lord," became an accepted truth in the English language. The lord in question was no exception to the general rule. He frequently drank to excess, and, when under the influence of liquor, he became furious as a beast of prey. His hallucination made him think that his best friends were his

worst enemies. It was thus that he conceived and revealed his intention of shooting Andrew Lewis. Andrew was forewarned and forearmed, and he barricaded his house against his drunken, murderous assailant. He ordered his men not to shoot the attacking party, but to fire over their heads instead. But when he saw a younger brother mortally wounded, he changed his orders and bade his men "shoot to kill." The first volley removed the chief offender. It is not certain which of the party on the defensive actually killed the landlord, but somebody did. Andrew's friends counselled immediate flight, although there could be no doubt as to the issue of the subsequent trial. Andrew and his brother fled to Virginia and there they remained. The Crown forwarded the decision of the court, which was an honorable acquittal, but the defendant refused to return. He and his brother John left their mark on the history of Virginia.

Another branch of the Lewis family was connected with the Lewis and Clarke Expedition, which is a prominent event in our colonial history. The Lewis brothers were probably Protestants; else they could not have risen so high in the bigotted Colony of Virginia. Their descendants, the Cowardins, were all Protestants. James Andrew Cowardin, the father of William, married a staunch Catholic, Anna Maria Purcell. She had all her children brought up as Catholics, although she could ill afford the expense after the war had wasted her fortunes. Through her good example and her prayers she brought her husband into the Church a few years before his death. On his deathbed he received the last Sacraments from his own son, Father William. On his mother's side Father Cowardin was descended from the Purcells of Dublin, and he was a near relative of Chief Justice Barry, who presided at the trial of the Phenix Park murders and gained notoriety in consequence.

In 1850, the year after William was born, his father founded the *Richmond Dispatch*, which proved to be a profitable venture. By 1860 he had accumulated considerable wealth and had purchased 1100 acres of land in the mountains of Virginia a few miles from White Sulphur Springs. There he erected a fine mansion, where he and his family spent the Summer months. At the close of the Civil War he had lost most of his wealth, and he was obliged to borrow money in order to educate his children. He prospered a second time and lived to pay all his debts. He left his paper, the *Dispatch*, to the youngest son, Charles O'Brien. When Charles died, his widow sold the paper at a good price. Since then the *Dispatch* and the *Times* have been merged under the title of *The Times-Dispatch*.

In 1860 at the age of eleven William Cowardin was sent to Georgetown College. Soon after the Civil War broke out, he joined the Southern forces, doing such things for the army as a boy could or can. At the same time there was a young man named Patrick Brennan on the Northern side, who was destined

to enter the Society and to become a close friend of Father Cowardin. Cardinal Gibbons, who ordained both on the same day, side by side, expressed surprise that two men who were shooting at each other a few years before should now be such intimate friends. Father Brennan promptly remarked: "At that time that boy could not hit a barn door ten paces away."

William Cowardin belonged to a Boy Company in Richmond which did valiant service for the South during the Civil War. The lads were so young that their carbines had to be shortened to suit their size. On that roster W. R. Cowardin was number 55. The Company was reorganized in July, 1863, and thereafter it was known as Company G. That little band saved Richmond from destruction on March 1, 1864. On that night Ulrich Dahlgren had planned to destroy the city by rapine, arson and indiscriminate slaughter. His first move was to free the Federal prisoners on Belle Isle, and then to use them in sacking the city. But he was foiled in his immediate purpose by the high tide, which prevented his cavalry from fording the James River. He then decided to attack the city without the help of the prisoners. The raid was expected, and the defense prepared at various points. Company G and several other companies of disabled soldiers were stationed at Hick's Farm on the plank road under command of Captain McAnerney. As soon as the Captain became aware of the position and the movements of the invading foe, he ordered his men and boys to lie down and not fire a shot till they heard his voice, and then to fire two volleys only. Pretty soon they heard an order from the other end of the field: "Forward, Michiganders!" McAnerney waited until the charging squadron, some 450 strong, appeared on the crest of a hill, thus giving him a sky line. Then he gave orders to fire. The boy soldiers obeyed the command with the steadiness, coolness and precision of regulars. There was a recoil, an effort made by Dahlgren to inspire his men for another charge, a second volley, and the attack was all over in less time than it takes to tell the tale. The victory for the defense was complete and decisive. The enemy lost some forty or fifty killed or wounded, and several others were taken prisoners. Next morning a dozen of Dahlgren's men were found dead upon the battlefield within a few paces of each other. For its gallantry on that night the battalion was raised to a regiment, and was called the Third Regiment Troops.

At the close of the war William Cowardin returned to Georgetown taking with him his younger brother Charley. Charley was extremely popular in College, and he retained his popularity as a man. He was a great mimic, a fascinating story-teller and a charming entertainer. William possessed the same gift, but he kept it well under control. except on festive occasions.

William entered the Novitiate at Frederick August 15, 1867. In the Spring of 1869, that is, in the second year of his novitiate, he developed hemorrhages and was sent home to recuperate. After

six months spent at his father's country seat in the mountains of Virginia, he came back to Frederick apparently a new man. But the malady returned in the following Spring, and he was sent home again. In October he was recalled to Georgetown, and was told to make his first Vows, November 13, but a difficulty was raised about the nature and completion of his novitiate. It was finally decided that he could take his Vows of devotion then, and wait two more years for the Vows proper. That serves to explain a discrepancy between previous and subsequent catalogues. The date of his entrance at first was August 15, 1867, but it is now recorded as September 27, 1870.

According to competent authorities, who have examined the case, he was never out of the Society from the date of his first entrance. Owing to his frail health his studies in the Society were very irregular, perhaps unnecessarily so; for he was compelled to study his theology as prefect in College, with one eye on his Moral and the other on the boys. He was supposed to visit one of the older fathers from time to time in order to report progress or expose difficulties. It seems that teacher and pupil seldom met. They lived on opposite sides of the quadrangle, and could see each other's room from their respective rocking chairs. When the teacher saw his pupil crossing the quadrangle, he promptly donned his coat and went for a stroll through the woods. When the pupil saw the master coming in his direction, he returned the compliment. Hence they seldom met except in the Chapel or dining room, where no questions could be asked and no answer could be given. Such is the account as given by the pupil in after years. Yet despite this imperfect theological course Father Cowardin could prepare and deliver a very orthodox sermon. In fact he generally taught Christian doctrine while prefecting in College, and toward the end of his career he gave "a course in Apologetics," as he called it, to the workmen at Georgetown.

In spite of his delicate health he did laborious work as a Jesuit and lived five years after celebrating his golden jubilee. The greater part of his College career was spent in prefecting. Altogether he was prefect for twenty-one years at Georgetown, Holy Cross and Fordham. No human eyes could foresee that a novice with weak lungs could live so long and do so much for the Lord. Indeed his superiors seemed rather willing that he should ask for his dismissal in his sickly days, but he refused to do so without a positive order. He felt an inner voice urging him to remain and persevere. That inner voice was evidently the voice of Him who sees the end from the beginning, and whose grace can upset all mere human calculation; for grace can where nature cannot.

Toward the end of his life, his hearing became defective, wayward and sometimes perverse. He could hear when he pleased

and be deaf as a stone when he didn't. It has been remarked that some people are so perverse that they can hear Pleasure though it whispers a mile away; yet they cannot hear Duty though it shouts in their ear with a megaphone. The hearing of Father Cowardin was not quite as perverse as that. When he was purposely deaf, he confounded similar sounds, and the effect was sometimes ludicrous in the extreme. Although he always suffered more or less from poor health, he was uniformly pleasant and cheerful, and was a ray of sunshine in the Community. He had the gait and the manners of the typical Southern gentleman. He was full of interesting anecdotes about the old fathers of the province, but unfortunately he has left nothing in writing, and he carried all his information with him to the tomb. He died piously in the Lord, February 20, 1925, in the seventy-sixth year of his age. R. I. P.

FATHER A. J. ELDER MULLAN

Father Mullan was born in Baltimore on the 12th of February, 1865. His parents sent him to the Immaculate Conception school, and afterwards to Loyola High School. After finishing the high school course he entered Loyola College. At Loyola he won the notice of his teachers by the excellence of his class work and the soundness of his judgment. He was, however, no mere book worm, but was always a ready and welcome sharer in the amusements of his fellow-students. No one who knew him was surprised when, in August, 1882, he followed the example of his brother Reed, and entered the Novitiate at Frederick.

After his novitiate and one year of juniorate he was sent to Woodstock for his Philosophy. During his Philosophy, and afterwards during his Theology, his favorite form of exercise was walking. His walks were not leisurely strolls, but journeys of exploration which covered the country for miles in every direction.

At the end of his Philosophy, in the summer 1888, he was sent to Georgetown, but after one year he was transferred to Boston College, where he remained four years. In 1893 he returned to Woodstock for Theology, and was ordained there by Cardinal Gibbons in June, 1896.

After his fourth year of theology he taught the juniors at Frederick for two years, and then went to Oxford, England, for special studies in literature. Thence, after one year, he proceeded to Linz for his tertianship, after which he returned to this country, and was appointed to the chair of Philosophy at Georgetown. In 1902 he was sent to Woodstock to teach theology, and there he remained four years, teaching first the short course and afterwards the long course.

At the end of the scholastic year in 1906, Father Mullan received word to go to Rome, in order to help Father Hughes in

preparing his history. But after a short time he was made assistant secretary for the English-speaking provinces. This duty kept him in Rome until 1915, when he came to Philadelphia. Here he remained until his death, excepting the interval from January, 1923, to June, 1924, during which time he was Instructor of Tertians.

While at Rome Father Mullan had commenced a thorough study of the sodality: its origin, purpose, and history, together with the various good works carried out by sodalities in different parts of the world. He continued this work in Philadelphia, and collected an immense store of information, very little of which he published.

He also established and directed the Teachers' Sodality, composed of ladies teaching school in Philadelphia and the vicinity. He wished by this sodality to guard the Catholic teachers, and especially those teaching in the public schools, against the false doctrines so often heard in public lectures and in summer school courses of non-Catholic universities. He also made use of the young ladies of his sodality as his agents and assistants in many unobtrusive works of charity and mercy.

Father Mullan had a special aptitude for the spiritual direction of college boys. In Boston during his regency, and later in Philadelphia, his words and example fostered many a vocation, and some who are now priests in the Society recall his influence with feelings of gratitude.

Another good work was his helpful interest in various religious communities. Whenever they had any matter to be attended to in Rome, his acquaintance with the men and methods of that city were very useful. Besides, his knowledge of Canon Law enabled him to suggest and explain those modifications of the rule which were made necessary by the New Code.

Father Mullan was a man of great intellectual attainments. Gifted with a clear understanding and a tenacious memory, possessing untiring industry and methodical habits, he had acquired a great store of learning. But his chief aim was to be a good religious. This exact observance of rule was obvious, but those who were well acquainted with him knew that his external regularity sprang from his internal holiness.

Therefore, when death came, it found him ready. For some months he had been suffering from a serious disease of the heart, but in the summer he seemed to be in better condition. He had commenced his annual retreat, and had finished the first day. The fatal attack came rather early in the night. When it became evident that the usual remedies were ineffective, Father Minister anointed him, and Father Mullan, comforted by the presence of his companions and helped by their prayers, went to his reward.

R. I. P.

MR. AMBROSE J. O'CONNELL

Ambrose O'Connell was born in Ashland, near Baltimore, March 31, 1866, and baptized in Texas, Maryland. When he was four years old his family moved to New York. At the age of twelve he went to St. Francis Xavier's College. He was trained by Father Young in singing and by Father William Walsh in ceremonies, and in later life he made good use of that double training, as director of the choir and as master of ceremonies. But the influence of these two men extended beyond their respective spheres. They developed vocations while training singers and altar boys. Many of Father Young's boys became Jesuits, and many others became secular priests. Among the former class were Ambrose O'Connell, Fathers Raymond, Fleming and O'Gorman. Father Walsh's influence over boys is too well known at present to need more than a passing mention. He was a born artist and he graced everything that he touched. Moreover, he was a musician. He had a sweet voice and could play his own accompaniment on piano or organ. He has also composed several beautiful hymns, both words and music, for boys.

Ambrose O'Connell entered the Novitiate at Frederick, July 29, 1882. He was then beginning his seventeenth year. He spent four years in Frederick: two in the Novitiate and two in the Juniorate. After that he made three years of Philosophy at Woodstock. He began his regency at Fordham. There he had charge of Second Division, taught Special Latin and was director of the choir. After two years at Fordham he was transferred to St. Francis Xavier's in the Summer of 1891. Besides his regular class work he had charge of the altar boys and was master of ceremonies in the church. Ere long, he began to show signs of failing health, and he was sent to Holy Cross to recuperate. The change of place, fresh air and beautiful scenery seemed to restore his strength, and he taught the class of Poetry with vigor and effect. Father Michael Earls was one of his scholars and ardent admirers. In addition to his class he was again director of the choir, and prefect in the yard and study hall. It is quite possible that he had too much work for a man in delicate health, and so he returned to Woodstock for Theology a physical wreck. That was in the Summer of 1894. He struggled heroically for two years, and in December, 1896, he was sent to Frederick for a rest. At Frederick he studied his Moral Theology and prepared for his examination "*ad audiendas.*" The Provincial at the time, Father Purbrick, promised to ordain him after Easter. He passed that examination at Woodstock March 29, and he died at Georgetown April 3, 1897, just a few days before the date set for his ordination. It was a great disappointment and a trial for him to miss the goal of his ambition by such a narrow margin. From boyhood he had looked forward to the dignity and sanctity of the priesthood, and now, when he was almost ready

to mount the altar steps, the Angel of Death called him away. Verily God's ways are mysterious and wonderful. A few hours before his death he said to the infirmarian: "It seems as if God does not wish me to be ordained." The sacrifice was great, but he made it with Christian resignation.

Judging from his influence over boys, we feel justified in saying that Mr. O'Connell was no ordinary man. He was considered an ideal teacher, possessed of great personal charm, fond of his boys and beloved by them in turn. The *Holy Cross Purple* for May, 1897, contained a very laudatory article on him. Indeed, he inherited piety, for only a pious mother could give three sons to the Society. Mr. O'Connell had two brothers Jesuits: Father Raphael and Father George. It is a strange coincidence that he died on the 1500th anniversary of his patron, St. Ambrose.

This belated sketch does him scanty justice, but better late than never. It is much to be regretted that such an admirable Scholastic should have been overlooked in the obituaries of the WOODSTOCK LETTERS, and he is not the only one. R. I. P.

FATHER JAMES T. CASEY

On January 10, 1925, Father James Casey died in St. Joseph's Hospital, Philadelphia, after a brief illness. He was born in Kilmallock, County Limerick, Ireland, February 12, 1847. There were nine children and James was the youngest. When he was but three years old, the family came to America and settled in New York. James attended the parish school of St. Francis Xavier, and had as his first teachers the Christian Brothers, for whom he always retained a feeling of affection and gratitude. At the age of thirteen or thereabouts he entered the Classical Course of St. Francis Xavier's College, and did remarkably well. He excelled especially in Latin, Greek and Mathematics. He graduated in June, 1866, with a Bachelor's Degree. On the 7th of the following September he began his Novitiate at Sault-au-Récollet, near Montreal. After his Noviceship he went to Quebec to review his Classics. He had but one year of Juniorate, and then he taught for four years: one at Fordham and three at St. Francis Xavier's. After that he went to Woodstock for his Philosophy. Then he taught for two years more: one again at Fordham and the other in the Juniorate at Westpark. He made his Theology in Louvain, 1878-1882, and he was ordained at the end of his second year.

There is something strange or even paradoxical about Father Casey's career. In Theology he was a favorite for public disputations, and his defense was uncommonly brilliant. He was admired as much for his elegant Latin as for his accurate knowledge of Philosophy and Theology. Yet when he appeared before a board of examiners, he seemed to get a brainstorm. According

to one of his contemporaries he failed several times throughout his course, and he was raised each time on account of his known ability. He failed in his examination *ad gradum*, and he was offered a second chance, but he declined the offer with thanks. And as a consequence he took the vows of a Spiritual Coadjutor. Some men are soured by failures, but he was not. He was too humble for that. Some men who prepared others for their examination in Dogma or Moral, have been known to fail, while their pupils went through with flying colors. Such was the fate of Father Casey. He was the most brilliant man of his day, yet he failed half-a-dozen times. It is hard to explain such a case.

In 1882 he returned to the United States and taught the Juniors in Frederick for the next two years. After that he made his Tertianship and took his last vows August 15, 1886. Then he returned to the Juniorate for two more years. During the summers immediately following his Tertianship he gave two thirty-day retreats to the Christian Brothers at Amawalk, Ct. The Tertian Master, Father James Pierou, accompanied him to help with the Confessions and give spiritual advice to those who sought it. In the course of his after life, Father Casey gave forty-four retreats to the secular clergy. The number of these retreats is an index of his popularity. He was at once literary and spiritual, simple and practical. He also gave many retreats to Ours and to female religious orders. His points and conferences were both a treat and a retreat. He was Spiritual Father for several years, and his domestic exhortations are still remembered by those who were privileged to hear them. Even when he ceased to be Spiritual Father, he still continued his talks to the community, and he did that till the day of his death.

Altogether he spent about thirty-five years in the class room, and he never asked to be relieved. He generally taught the higher classes and he had the power of fostering in his pupils a love of study. Many of his boys who became eminent later in civil and ecclesiastical life, acknowledge their indebtedness to his training. It is to be regretted that a man with his varied knowledge and literary gifts did not leave something in writing for the benefit of posterity. But in his day neither writing nor any other specialty was encouraged. There was much to do and few to do it. Superiors wanted men who could and would turn their hand to any line of work at a moment's notice, and so they held out no inducements for specialists. Happily that state of things has passed away forever. It was a pioneer stage, not the ideal of the Society. R. I. P.

BROTHER JAMES T. O'SULLIVAN, S. J.

Brother O'Sullivan was a Galway man. He was born in Portmuna on May 9, 1854. There were nine children in the family and he was the fifth child. In his seventeenth year he came

to America and worked for an uncle in Boston, Mass. His father and uncle were builders and James acquired, at an early age, an acquaintance with brass and iron work. In Boston he joined the sodality of Saint Mary's when Father Brady was rector. Father Hamilton and Father Duncan were there at the same time. An Italian father had charge of the men's sodality. He spoke defective English, but his zeal and piety compensated for his handicap. There is no doubt that he had much to do with the development of a religious vocation in James O'Sullivan.

After the usual preliminary examination James was accepted and went to Frederick, Md. He began his novitiate September 9, 1878. Two years later he was sent from Frederick to Georgetown by Father Robert Brady, who was then Provincial. In those days there was much for him to do at Georgetown. The College supplied its own gas and water, and the Healy Building was still in process of completion. Hence Brother O'Sullivan had plenty of scope for his craft, and he responded faithfully to the numerous demands made on his mechanical skill. He served the college from 1880 to 1892. In that year he was sent to Alaska to run a steamboat on the Yukon River. The boat carried freight from St. Michael's to the Mission. The brother was there less than two years when the boat was wrecked, and soon afterwards the captain returned to Keyser Island. From there he went to Fordham, and from Fordham to St. Andrew-on-the-Hudson. From then he served the novitiate until 1923, when he got a slight stroke, and was sent to Georgetown to recuperate. After a year or so at Georgetown his condition was somewhat improved, and he was transferred to Weston, Mass. He died at Holy Cross College, Worcester, February 21, 1925, in the seventy-first year of his age and the forty-seventh of his religious life. He served the Society long and well, and the Society will not soon forget his services. R. I. P.

FATHER PAUL GENY, S. J.

In the last few years many of our fathers have read the articles written by Fr. Paul Geny, S. J. They have surely admired the depth of his learning as well as his masterly style. But all do not know that to his work of the classroom and the lecture platform he added many other works. The following is a translation of the account of his tragic death, and is affectionately dedicated to Fr. Paul Geny —the Scholar, the Professor, the Writer, the Director of Youth and the Master of the Exercises.

On the eleventh of October Fr. Geny finished a retreat to the fathers of the Missionary Society of the Sacred Heart, which was given with his accustomed fervor and devotion. On that same day he had accepted an invitation to give the Exercises to the Students at the Lateran Seminary in Rome, and was preparing another retreat to be given to university students and professional men at the Retreat House at Villa Carpegna.

That evening he was amiable and jovial as usual. For the

following day he had organized—cum permissu Superiorum—an excursion to the Castelli Romani for some of his relatives who were in Rome to gain the Jubilee.

So on the morning of October twelfth, he went to the Interurban Depot to take the car to Frascati and Mondragone. But arriving about 10 o'clock at the Station and not finding his friends, he thought that they might have understood the Railroad Station. So he went there, but again he was disappointed. After stopping for a few moments at the Instituto Massimo he turned his steps towards the Pension of the Sisters of the Holy Cross where his relatives were stopping. It was at this moment that he met his death.

A soldier, unknown to the Father, had followed him and finally caught up with him, near the house of the sisters, whither he was going. The soldier drew his bayonet which he was carrying at his side, and attacking the father from the rear nearly drove the instrument through his body. It is said that the man while assailing his victim, uttered some horrible oaths against priests. When the deed was done, the assassin crossed the street and threw his bloody bayonet on the sidewalk. Not far away were two policemen who, hearing a shout, and seeing the action of the soldier ran to the scene, one to assist the priest, and the other to capture the assassin. The father saw that he was about to faint, leaned against the wall and murmured: "Why do you kill a priest who has done you no evil; call a priest immediately; I am dying." These were the father's last words. The father then became unconscious and never regained the use of his senses during the short time that still remained for him to live. As he was about to fall, the policeman caught him, and halting an auto which was passing at the moment, placed him carefully in the auto and carried the wounded man to the Hospital of St. James. When he had been carried to the first aid room, the doctors found that the case was hopeless. The deep wound, the internal hemorrhage, and the terrible loss of blood had reduced him to the last extremity. A Cappuchin administered the Last Sacraments and after a few moments the father breathed his last.

In his pocket they found a visiting card, and one of the Sisters telephoned to the Gregorian University; and Rev. Fr. Rector and some other fathers soon reached the hospital. Father Provincial and Very Rev. Fr. General soon heard the sad news and hastened to the hospital. But they found that he had already passed away. His countenance, as in life, was calm and smiling, showing that he had accepted death with a quiet and peaceful mind. Since the body had to be examined by the Police it could not be moved immediately.

What the motive was which prompted the deed is still a mystery. Was it temporary insanity or an outburst of anticlerical hatred? God alone knows. Shortly afterwards the assassin was brought before the Commissary of Police, and to the Examiner who questioned him, he replied, that by killing a priest unknown to him

he had desired to satisfy his hatred against priests. But whatever may have been the cause of the deed, all his brothers in religion wish to pardon him and beg for him the mercy of God, as the Father himself would have done if he had lived.

The news soon spread through the city. The noon editions of the papers carried some details, but the evening papers carried a detailed account, and had many comments, inspired by anger against the assassin, and by sympathy, kindness and respect for the victim.

Many people called at the Hospital, and the following morning many masses were said in the hospital chapel, and the young men, members of the Sodality under Fr. Geny's care, covered the body with flowers. At 10 o'clock the autopsy took place. The wound was found to be 24 centimeters deep and the dagger had penetrated the kidneys, the stomach, the lungs and the heart. That afternoon the body was carried to the Gregorian University, where it was received by the Community and was placed in the Church of St. Machuti. All that afternoon and evening the Church was visited by many people, both clerics and laymen, who came to say a tearful prayer for the soul of the deceased.

The next morning the body was carried to the Church of St. Ignatius and placed in the Chapel of St. Aloysius. When they entered the Church they found it was crowded. His Jesuit brothers from all the houses in Rome were there, including His Eminence, Cardinal Billot and Very Rev. Fr. General. There were present also many friends both clerics and laymen as well as representatives of all the religious Orders and a company of Police, all assembled to offer their prayers for the deceased. The office of the Dead was followed by a Requiem Mass, during which many of the young men under Fr. Geny's direction approached the Holy Table with tears in their eyes. After the services a large throng followed to Compo Verano where interment took place, whither the body was carried by young men. The lilies and roses which pious hands placed on the coffin were divided among his friends as a lasting memorial of one who in life had breathed the perfume of the lily and the rose by the innocence of his life and the fire of his charity.

Fr. Paul Geny was born at Nancy on the 12th of November, 1871, of a family deeply imbued with the principles of the Catholic faith. Many children had preceded him, all of whom were endowed with talents of a very high order. One of his sisters died Superior General of the Little Sisters of the Poor. A brother died as a result of an accident while he was manager of a large industrial plant. Another brother was Dean of the Law Faculty at Nancy, and is one of the most renowned judges of the new French School. And the eldest brother also called by God, was, up to a few months ago, Provincial of the Province of Champagne.

Fr. Paul Geny, after finishing a brilliant course of studies at the College of Malgrange, and after a brief stay at the Grand Sem-

inary of Nancy, finally, on October 18th, 1891, joined his brother in the Society of Jesus.

After the novitiate and the regular course of Philosophy he was sent to the Catholic University of Paris and the Sorbonne, where he obtained degrees in Philosophy and Mathematics. He was ordained Priest at Enghien in Belgium in 1904 and from 1906-1910 he was stationed at the exiled French Scholasticate at Gemert in Holland, teaching philosophy, a work to which he was to consecrate his whole life. And he was well qualified for this work by the long preparation which he had made, by his thorough knowledge of modern Philosophy and of all its side branches. He was besides, acquainted with the best methods of scientific research and was possessed of the natural, but rare gift of teaching others.

Superiors realizing his great talent for teaching, called him to Rome in 1910, to continue in the Gregorian University the course thus brilliantly begun. From that time till the time of his death his work at the Gregorian was not interrupted save for a short time during the war. He answered the call of his country and took up his post as military chaplain at the front, and while there showed his accustomed spirit of sacrifice and energy. For his work as chaplain he was decorated with the Croix de Guerre.

Released from the army, he returned to Rome and again took up his work as professor and at the same time he found ample opportunity to satisfy that zeal for God's glory with which he was filled.

He was a close follower of St. Thomas and by his clear and lucid explanation he assisted the students to penetrate the mysteries of Philosophy. But he was more than a teacher, for many of the students used to come to him for spiritual advice. His love for St. Thomas was shown especially by his comments on the Master, made to the Students of the Magisterial Course; and by his active collaboration in the labors of the Academy of St. Thomas of which he was a member. In reality he had become the directing genius of the Academy; and it was due to his labors and his careful preparation that both the Thomistic Week and the Thomistic Congress were successful.

But his labors as professor did not suffice for his zeal. To his office of Professor he added that of writer. The first work which he published was a collection of articles on the teaching of Philosophy. He also contributed many articles to the Etudes, Revue de Philosophie, Revue Neo-scholastique e Annales de Philosophie de Louvain, to the Schola Cattolica and the "Gregorianum". For his students he had published a short history of philosophy "Storia della Filosofia" which had attracted wide attention and he was preparing an edition for the public at the time of his death. He had also edited a new edition of the "Summa Philosophiae Scholasticae" of P. Remer, S. J. His last work, performed during the last vacation was the "Acta Primi Congressus Thomistici Internationalis."

But even these works did not suffice. He gave the Spiritual Exercises to numerous religious communities, and to numerous groups of students and professional men at the Retreat House at Villa Carpegna. He was spiritual director of many ecclesiastics as well as of many boys at the Instituto Massimo. He was director of the Sodality of the Prima Primaria. And he was always ready to help the young men who came to his room for counsel and direction.

He began his apostolate with the young men after his return from France in 1918, when he was requested to give the weekly talks to the Young Men's Sodality at the Church of the Twelve Apostles. At first he refused, saying that he was not well enough acquainted with the language. But insistence finally overcame his objection, and from that time his work among young men was always on the increase; and at his death they tried to repay in a slight way for the charity he had shown them!

Fr. Geny had received great gifts from God for the education of youth, a wonderful clearness of exposition, an upright and loyal character and a kindly manner of dealing with others. He was an easy conversationalist, and had a heart capable of enthusiasm and was bursting with life and energy. He understood the desires of youth and made himself one of them. He had many excursions with them and the young men always felt elevated by their contact with him. And many owe their vocation to the ecclesiastical and the religious life to his advice.

To carry on all these works God had given him great strength, but he possessed what was even more necessary, that supernatural faith and that spirit of generous sacrifice which characterized all his works.

Though the good father was taken suddenly from this world, death for him was not unforseen, for he had the thought always before his mind. In the Spiritual Exercises and in private conversations, he insisted on the point that we must always be prepared for that hour which will come when we least expect it. In fact, a few days before his death, in speaking to one of his penitents, he said: "I am ready for death, and would willingly die; for me, it would be a repose."

At this time of great sorrow many have expressed their sympathy by word of mouth, by letter and by telegram to the Superiors of the Society and to the Gregorian University in particular, at the great loss they have sustained. The Cardinal Secretary of State and His Holiness, Pope Pius XI, have expressed their sympathy to Very Rev. Fr. General.

He loved Rome as the country of his adoption—he loved Rome as a Catholic, as a Religious and as a Jesuit, but above all he loved Rome as the Home of the Vicar of Christ, and the Center of the Church he loved and for which he spent himself untiringly. By his teaching in the classroom as well as in his writings, by his work in directing souls and in giving the Exercises he has left an ex-

ample of a modern St. Paul. May his example inspire others and may his soul rest in that abode of peace to which he led so many.

R. I. P.

FATHER GEORGE RITTMEYER

A little more than a year after the celebration of the golden jubilee of his entry into the Society, Father Rittmeyer passed to his reward. His death occurred at the Providence Infirmary, Mobile, Ala., on Sunday afternoon, October 25, 1925.

Father Rittmeyer came of a deeply religious family. Eleven of his near relatives gave their lives to the Society. He was the fifth to enter, and by a singular coincidence, the fifth to die.

Father Rittmeyer was born on the 13th of August, 1859, at Nesselrode, Hanover, Germany. His elementary studies were made at the parochial school of his native town, and during his seven years' stay at that institution, he led his classes the greater part of the time. His classical studies were begun under the direction of the assistant pastor of his native town. Two years later, he emigrated to the United States, with the intention of entering the Society and landed in New Orleans on the 3rd of October, 1873. After a short stay with his uncles, Brothers Ignatius and Charles Boemeke, he repaired by boat to St. Charles College, Grand Coteau, La., where he spent a year in study preparatory to his entering the Novitiate.

Admitted to the Society on the 3rd of September, 1874, he spent the usual four years of noviceship and juniorate at Grand Coteau. His teaching career began at the College of the Immaculate Conception, New Orleans, in the November of 1878. For six years he devoted himself to his work in the grammar classes of that institution. In addition to the ordinary curriculum, he taught the modern languages, and by his musical talent, aided the religious services of the church.

Woodstock opened its doors to receive him in 1885, where for nearly seven long years, without any intermission, he toiled patiently and industriously up the rugged slopes of philosophy and theology. He was raised to the dignity of the priesthood on the 30th of August, 1891, by his Eminence Cardinal Gibbons, and celebrated his first Mass in the Community Chapel on the following morning, assisted by the Rev. Fr. Campbell, the then Provincial, this privilege being reserved for the senior of the newly ordained.

The strain of continuous study at Woodstock undermined the health of Father Rittmeyer, and he was obliged to seek the milder climate of Grand Coteau in the fall of the same year. From 1892 to 1895 he filled the chair of philosophy in the Scholasticate which had been opened at Grand Coteau. After his third year of probation, which he made at Tronchiennes, Belgium, in 1896, he returned to Grand Coteau as Minister. St.

Mary's, Galveston, Texas, then became the scene of his activities. For six years he labored there as professor and assistant in the church. With the exception of three years which he spent at the Sacred Heart College, Tampa, Florida, the remaining twenty years of his fruitful life were passed as professor of philosophy at Spring Hill College, Mobile, Ala.

On September 3, 1924, Father Rittmeyer celebrated his Golden Jubilee at Spring Hill. This rather unusual event in the life of a Jesuit was made by his many admirers and well-wishers the occasion of doing him all the honor in their power. Very Reverend Father General showed a deep appreciation of his services by sending a cablegram with the promise of fifty Masses.

At the opening of the scholastic year Father Rittmeyer began to show signs of failing health, but with Spartan courage he continued to teach until by sheer weakness he was forced to take to his bed a short time before the end came. To give him the benefit of professional treatment he was removed to the Providence Infirmary. As he was leaving the College, he said to one of the Fathers: "I am going to the Providence, but I will come back in a coffin." While at the Infirmary his great concern was for his class, to which he was most anxious to return. For this purpose he made a novena to the "Little Flower," during which he was buoyed up by the hope of a speedy recovery. His hopes, however, and those of his friends, were not to be realized. It soon became apparent to all but the sufferer himself that his recovery was out of the question. His last day on earth is thus described in a letter to his relatives, by one of our Fathers who was with him to the end: "On Sunday morning, Father Rector asked me to go to the Infirmary as Father Rittmeyer had passed a very bad night. I found the good Father suffering keenly and very restless. The doctor who had been there in the early morning, returned about eleven o'clock and found him exhibiting all the symptoms of peritonitis. As the result of a consultation with another physician an operation was judged imperative. We broke the news to the patient, and he submitted without demur to the decision of the doctors. I heard his Confession, and Father Rector gave him Viaticum and administered the Sacrament of Extreme Unction. During the ceremonies he was most docile and resigned, and, true to that punctiliousness which always characterized him, he even anticipated the responses of the assisting priests and prompted the correct answers.

"Father Rector and myself assisted at the operation which was of an exploratory character. It completely confirmed the diagnosis of the doctor and revealed a condition which called for a more serious operation. This, however, was out of the question at the time, due to the weakened condition of the patient. It was deferred in the hope that he would rally, a hope which was not to be realized. As very little ether had been given him, he was semi-conscious during the operation and suffered much. Reviv-

ing from the influence of the anasthetic he rallied somewhat, but did not rest satisfactorily. I remained at his bedside during the day. At half past two he began to show signs of weakness. We gave him diluted oxygen every ten minutes; but as this seemed to give him a realization of his sufferings and was not conducive to an improvement, it was abandoned. At three-thirty a change for the worse came about, and I recognized the collapse which is the forerunner of dissolution. I phoned for Father Rector and began the recitation of the prayers for the dying. At this juncture, five of our Fathers came in to pay him a visit. He was perfectly conscious, repeated with great fervor the aspirations suggested to him, and devoutly kissed the crucifix placed to his lips. His last articulated words were: 'My Jesus, Mercy.' No less than four times the ritual prayers for the dying were recited by the six Fathers and the three Sisters of Charity who knelt around his bed. At a few minutes before five we began the Rosary at the suggestion of one of the good sisters who naively remarked: 'If he does not need it, someone else does.' While we were thus occupied, I noticed that he was going, and told Father Rector to give him the last absolution, which was scarcely finished when, without a struggle, the well-shriven soul of the good Father passed into the presence of Him whom he had so faithfully served by a lifelong devotedness to duty. His death was a beautiful one, fortified in a superabundant manner by all the consolations with which Our Mother The Church surrounds the passing of her children to her triumphant ranks in Heaven."

The funeral took place from the College Chapel. The requiem Mass was celebrated by the Right Rev. Bishop Allen at his own request, and was attended by the entire local clergy, a large concourse of the people of Mobile and the student body. The Right Rev. Bishop pronounced a feelingly eloquent eulogy on the stirling virtues of the dead priest, and stressed his unfailing willingness to come to the assistance of his clergy at all times.

In the death of Father Rittmeyer the Province of New Orleans in general, and the College of Spring Hill in particular, have sustained an irreparable loss; for they are deprived of a most efficient and zealous members. Of his long life and of his diversified activities, there is but one verdict amongst his religious brethren; it is expressed in the pithy eulogy of his great Prototype: "Bene omnia fecit." He did all things well. The minutiae inseparable from the varied occupations entrusted to him during his long life received at his hands the most meticulous attention. but it was in the class room, that arena so constantly clamorous for the exercise of unspectacular virtue, that this salient trait of his character manifested itself in a marked degree. Whether the class was that of philosophy or of rudiments, the same punctilious care was bestowed upon its daily preparation. During his whole religious life, it was Father Rittmeyer's rather unenviable lot to have assigned him most of those exacting works of superero-

gation incidental to the efficient working of our colleges; yet even to these he gave the same conscientious attention as he did to his more important duties.

We cannot more fittingly conclude this brief sketch of this good and faithful servant of the Society than by quoting this excerpt from a tribute penned by one of his admiring friends:

"Father Rittmeyer, our dear Professor, is no more! He was a man adorned with every manly virtue; a priest, the paragon of every sacerdotal accomplishment; a friend tried and true. For weeks he was seen to be in failing health; slowly but surely his strength waxed feeble and his wonted vigor waned apace. A day came when he dragged himself from his class room where his life work had been wrought. During his last illness he was wistfully watched by affectionate eyes; tenderly was he tended by careful and competent hands; and if sighs and tears and prayers could keep him, he were with us still. But the word was spoken. With chilling hand the angel touched his brow, and with his brother priests and ministering Sisters around his bed the last grain in life's sand glass fell, and Father Rittmeyer was dead. Dead in the gathering gloom of the Autumn evening; dead amid the expiring accents of the Church's pathetic ritual. The College bell tolled out its mournful message. The words sped on: "Father Rittmeyer is dead," and student met student in sorrowful sympathy, for their well-beloved professor was dead; and tearful little children in the parishes of Mobile weepingly wail, for their dear old friend, whose hands they had so often run to clasp, was dead; and men and women greeted each other in silent emotion, for the sympathizer in their troubles and the wise counsellor in their difficulties was dead. But no! there comes a gentle voice wafted across the centuries from a grave-side hard by Bethany, and whispers to hearts bereaved: 'He is not dead but sleepeth.' No, our dear departed, faithful friend is not dead to us. Though sleeping, his spirit is present in its abiding influence upon our lives. May the earth rest lightly upon his simple, honest, upright heart now pulseless beneath the fronded pines of dear old Spring Hill!" R. I. P.

VARIA

AUSTRIA. INNSBRUCK. *Beatification of the Canadian Martyrs*—On the Sunday following the Canisius festivities the Beatification of the Jesuit Martyrs of North America, was celebrated in Innsbruck. The Father Prior of the Praemonstratensian Abbey of Wilten delivered a splendid panegyric on the noble Frenchmen who labored and suffered to spread God's Kingdom in the wilderness of the New World, a large and beautiful picture of the Martyrs was then blessed and the ceremonies ended with Pontifical Benediction.

Canisianum—This year there are three hundred and fifty-six students following the Theological Course at the University. Of these, two hundred and seven secular seminarians, and thirty-six scholastics of nine different religious orders, live at the Canisianum, while seventy-one Jesuits and ten scholastics of other orders live with their respective communities.

The American Seminarians have now increased to thirty-two. Among these are a number of graduates of our schools; Canisius, Georgetown, Holy Cross and Brooklyn College are all represented here by alumni. The seminarians take great pride in the fact that this year marks the fiftieth anniversary of one of the most cherished customs, the annual excursion and banquet on Thanksgiving Day. The place chosen for the celebration this year was the little town of Rotholz in the Lower Inn Valley. Among the guests of honor were Father Hofmann, the new Rector of the Canisianum, the Dean of the Theological faculty, Father Schmidt, and Father Stufler, Professor of Dogma.

Change of Superiors—Father Hofmann formerly Rector of the Germanicum in Rome, has succeeded Father Donat as Superior at the Canisianum. Father Rimml, last year's Minister of the Theologians, has been made Rector of the Collegium Germanicum. Recently the Canisianum, has been made independent in government of Our College in Sill gasse, and Father Hofmann has received the status of Rector. Father Donat is now Spiritual Father for the Seminarians.

AUSTRALIA. MELBOURNE. The Society in Australia suffered a severe loss by the death of *Father James O'Dwyer, S. J.*, who passed away at Saint Benedict's Hospital, Melbourne, on October 29th. Father O'Dwyer had been ailing for some time and indeed had enjoyed but very indifferent health for some years back. A severe heart attack, coupled with other complications finally carried him off. His death is a great loss to the Society and to Catholic Education, to which he has been a tower of strength for nearly 25 years.

From 1876-1880 he was a student at St. Stanislaus' College, Tullabeg (Ireland), where Father W. Delaney, S. J., was Rector.

In 1880 he joined the Noviceship at Milltown Park, Dublin, and having finished his Philosophy, taught for one year at Belvedere College and then for six at Clongowes Wood College. In 1892 he returned to Milltown Park for his Theology, being ordained in 1895. After his Tertianship at Tronchiennes, Belgium, he was again appointed to the staff of Clongowes, where he taught from 1897 until 1901. In October of the latter year he left Ireland for Australia, and spent his first year as Prefect of Studies at Riverview College, Sydney. He was then transferred to Melbourne, and after a short term in the Richmond Parish, became Rector of Xavier College in succession to Father P. Keating, S. J., in 1907. Under his able administration, life at Xavier received a new stimulus. His Rectorship lasted until 1917, and all old Xaverians bear eloquent testimony to his wonderful powers of organization. Since his day, Xavier has never looked back, and has long held pride of place among the Catholic Colleges of Victoria.

Upon the opening of Newman College (Melbourne University) in March, 1918, Fr. O'Dwyer was appointed Rector, and took up residence there with 56 students, setting the machinery going and carrying on the work until the arrival of Fr. A. Power from Ireland in 1919. From 1919 to 1920 he taught at St. Aloysius' College, Sydney; and when in 1921, owing to the generosity of Mr. T. M. Burke, the Xavier Preparatory School was opened at Studley Park, he was appointed Superior, and remained in charge, except for one year, until his deah. Studley has made rapid strides under his care. He quickly endeared himself to all the boys; and that he had the entire confidence of the parents is obvious from the fact that in the few years of its existence, the numbers at the school have risen to nearly 200, lack of accommodation alone restricting the number accepted. His Grace the Archbishop of Melbourne, who lives a few yards from the School, was a constant visitor at Studley Hall, and a warm friend of its Rector and boys.

As a lecturer and preacher, Father O'Dwyer was distinguished for his clarity and cultured style. His masterly contributions to a course of Catholic Evidence Lectures a few years ago, are still remembered in Melbourne. In fine, as one of the local newspapers puts it, Fr. O'Dwyer "was a brilliant Churchman, a great Educationalist, and a true and tried friend of boys. In every responsible position which he held, he displayed administrative capacity and a gifted mind, and added lustre to the Jesuit Order in Australia."

Father T. O'Dwyer, S. J., at present Prefect of Studies at St. Patrick's College (Melbourne) and Sir Michael O'Dwyer, K. C. M. G., former Lieutenant-Governor of the Punjab (India) are his brothers.

Jubilee of St. Patrick's College—On Monday, September 21st, was held at St. Patrick's College, East Melbourne, the Diamond Jubilee dinner commemorating the arrival of the first

Jesuits in Victoria, and the 60th anniversary of the first Jesuit School in the State. It was a function worthy of the occasion, and among the hundred and twenty old Collegians present were representatives of every decade of the School's history.

On September 21, 1865, Fathers Joseph Lentaigne and William Kelly landed in Melbourne and took possession of the College, where, with the aid of two lay masters, they taught about 30 pupils until Christmas. Almost a year later—exactly, September 17, 1866—a second contingent of Irish Jesuits—Fr. Joseph Dalton, Superior; Fr. Edward Nolan, Fr. David McKiniry and two lay-brothers, Michael Scully and Michael Goodwin (a novice)—arrived by the same boat that had brought the Pioneers.

Our Austrian Fathers had been working in South Australia since the year 1849, and it was early in 1865 that Dr. Gould, the Bishop of Melbourne, consulted the Superior, Father Polk, S. J,, about the transfer of St. Patrick's to the charge of the Society. As the Catholics of Victoria were nearly all of Irish origin, Fr. Polk considered that the Irish Province would be best suited to the conditions. Arrangements were accordingly made by the home authorities, and Fr. Lentaigne was appointed first Superior of St. Patrick's. He began with some 30 boys, as has been said, and in the following year, to quote his own statement, he "had 105 lively precocious little colonials who preferred play to study." However, Fr. Lentaigne evidently attained the happy mean, for the first Shakespearean gold medal offered at the University was won by John F. Nagel of St. Patrick's. In the realm of sport, too, though hampered by not having suitable grounds, the boys made their presence felt as the years wore on, especially in Cricket, Rifle Competitions and Athletics. At the Combined Sportsmeeting of 1877, the School, with a roll of 150 or less, secured three firsts and five seconds.

In 1874 took place the Solemn inauguration of the Sodality which was to become the most notable Catholic Institution in Melbourne. The Prefect that year was John Norton, afterwards Bishop of Port Augusta, S. A. For many years it had been felt that the Society would have to found a large School in Melbourne, on the lines of our European Colleges. A property of 71 acres near the Kew railway station was purchased from Mr. Patrick Mornane, and on December 8, 1872, the foundation stone of Xavier College was laid by the Bishop. The buildings were completed in 1878, whereupon the boarders were transferred from St. Patrick's, which then definitely settled down into its present position as a day school. It retained its standing as a Public School, however, and as late as 1891 had a boat on the Barwon River in the Schools' Fours. A period of partnership with Xavier followed until 1901, when the Public Schools' Association was formally instituted. The representation was then committed to Xavier alone, yet prominent names in the various sporting circles of Victoria attest that St.

Patrick's continued to be the Alma Mater of many front-rank athletes of the State.

At the Jubilee Dinner many feeling references were made by the present Rector of the College (Fr. J. S. Bourke, S. J., himself an old Collegian) and the other speakers, to the past Rectors and masters of St. Patrick's, whose memory was still fresh to many of those present that evening. Such names as Fathers Lentaigne, W. Kelly, Joseph Dalton (who was the founder of Xavier and afterwards of Riverview College, Sydney), Frank Murphy, Isaac Moore, William Hughes, Cahill, Nulty, O'Malley and Leahy, evoked enthusiastic applause, a touching tribute to the sterling merit of these men and to the lasting impressions they had made. The names of Fr. Watson (still with us, and carrying his 82 years with extraordinary agility), Fr. T. Kenny, who was Rector for very many years; Fr. Frank Connell and the late Fr. Frank Ryan were also received with enthusiasm by those of the Old Collegians present who had known and worked under them.

The Very Rev. Fr. John Lonergan, Administrator of St. Patrick's Cathedral, himself an old Boy of College, paid a generous tribute to his old School and at the same time, to the work of the Society in Victoria.

Newman College, named after Cardinal Newman, is the Catholic College of Melbourne University, built on 10 acres, 12 perches of the land granted by Government to the University. It is one of the four affiliated Colleges of the University. The foundation stone was laid by the late Archbishop of Melbourne, the Most Reverend Dr. Carr, on Pentecost Sunday, June 11th, 1916. The solemn blessing and formal opening were on March 24th, 1918. The officiating prelate was His Excellency, the Delegate Apostolic, Archbishop Cattaneo, assisted by their Graces, the Archbishops of Melbourne (Dr. Mannix) and of Brisbane (Dr. Duhig), and their Lordships the Bishops of Sale, Ballarat, and Sandhurst. The Roman Catholic Trusts Corporation for the diocese of Melbourne is registered as Proprietor. It is governed by a Council of which the president is the Archbishop of Melbourne.

The Council entrusted the working of the College to the Society of Jesus and Father James O'Dwyer entered into residence with the first students to the number of 56 on March 4th, 1918. He carried on the work as Rector till the arrival from Ireland of Father Albert Power at the end of 1918, who, as Rector, began the academic year of 1919, assisted by Fathers D. Kelly and W. Ryan. In 1923 Father Power became Rector of Corpus Christi College, and Father J. M. Murphy Rector of Newman in April of that year.

The College has already to its credit 55 medical graduates, 51 in Arts (23 with the degree of M. A.), 22 in Law (5 with the LL. M. degree), 12 in Science (3 with M. Sc.), 8 in Dentistry (1 with the rare Doctorate), 7 in Engineering, 10 Diplomés in Education and

one in Architecture. Each year the students figure prominently in the Honours lists, an average of 55 places per year. They have secured some of the most valuable scholarships given in the University, among them the Rhodes (£1200), the Mollison twice (£180), the Wyselaskie twice (£150), the Dixon (£100), the Shakespeare, and several final Honours. Scholarships in English, Engineering, Medicine, French, German, History and Science.

In Inter-Collegiate Sport the students have secured the Football championship three times, the Cricket twice, and the tennis once and have frequently been runners-up in all the sports. In 1924-1925 they held the Mackay, the Baldwin Spencer and the Cricket cups. There are always Newman representatives in most of the Inter-Varsity contests. The president of the Students' Club, elected by themselves, Mr. Mulvany, led the Melbourne University Debating Team to victory recently in the Australian Universities' championship. This same student was also selected by the general body of University students to represent the Law students on the S. R. C.

There is an active Conference of the St. Vincent de Paul Society in the College. It was founded by Father O'Dwyer in 1918. Ex-students of Newman were also among the founders of the Ozanam Club, a Catholic discussion club for professional men, that is doing much good by papers and discussions on modern problems in the light of Catholic principles. The members also write on the same lines for the press. Stcdents of the College are officials of the University Society of Catholic Students and and Graduates. The College Annual, "Newman," published by the students is the most ambitious of University magazines.

CANADA. *Regina, Campion College.* In our College here we have just added Third and Fourth Year of Arts, so that now we have a complete College Course.

The peculiarity of our situation here lies in the multiplicity of our connections. The first three years of High School prepare the students for the Second Class Teacher's certificate; the Fourth year for the Third Class. Both these examinations are under the control of the Department of Education of the province of Saskatchewan. The College, however, has been constituted an Examination Centre, and the Prefect of Studies is the Presiding Examiner. If the students wish to become teachers, they have, of course, to undergo special training at the Normal School. Several of our former students are already teaching and several others are now in training.

The First Class Teacher's Certificate is accepted under certain conditions as equivalent to First Year Arts at the University of Saskatchewan. Until last year, we could not see our way to go any further with our University Course, as the provincial University refused to affiliate us, unless we opened a hall on the University grounds at Saskatoon. This for financial and other reasons we were unable to do. Then, providentially, the University inaugur-

ated the System of Junior Colleges for such institutions as could furnish guarantees as to efficient teaching and adequate equipment. Campion College was fortunate enough to be accepted, this giving us our Second Year Arts. Here again we could see no further issue. The deadlock was broken through the kindness of the President of the University of Saskatchewan, who not only waived all objections on the part of the provincial University, but in addition, used his good offices with the University of Manitoba to obtain for us the completion of our Course. The Latin Philosophy Course was already established in that University because of St. Boniface College, the oldest of its affiliated Colleges. After some negotiations in which we were treated with the greatest sympathy and courtesy, and in which we had the support of the representatives of St. Boniface College, our students were accepted as extra-mural students. Our Second Year Arts students of last year, who passed their examinations at the University of Saskatchewan, were registered as Third Year students in the University of Manitoba. Two of our formr students, who had passed into the Fourth Year at the University of Manitoba, came back to us, so that we have now our full College Course. Moreover, attendance at the College is accepted as fulfilling the requirement of one year's attendance at the University imposed on all extra-mural students. Our students are not obliged to travel from one University to the other for their examinations, but the college has been constituted an examination centre for both Universities.

In addition to all this, we have a large fire-proof College on a fifteen-acre Campus, a beautiful Chapel, a choice House Library of between four and five thousand volumes, and a students' Library of about a thousand; and all this has been brought about in the space of seven years. We have therefore every reason to feel grateful to Divine Providence which has managed things so well in answer to our prayers.

CZECHOSLOVAKIA. *The Reunion Dynamo. The Apostolate of SS. Cyril and Methodius.* During the Unionistic Congress, when once again "East and West meet" at Lubliana in Jugoslavia this past Summer, the apostolate of SS. Cyril and Methodius has rightly been styled a "dynamo," sending its energy and force of prayer, material help and encouragement, to all quarters of the Slavonic world and beyond! Its power-house, Velehrad by name, is nestled in the Moravian Hills, about fifty miles southeast of Prague, Czechslovakia. Velehrad, a Mighty Castle, as the name indicates, is plentiful in memories closely linked with the days of the Apostles of the Slavs, forming a fit centre for reunion work. The members of the Society of Jesus are guardians at Velehrad.

To bring all the Slavonic people to the feet of Christ, was the ideal of SS. Cyril and Methodius. This ideal, the union of the orthodox East with the Catholic West, received its most famous authoritative sanction in the Encyclical of Leo XIII, "Grande Munus." To give this Cyrillo-Methodian ideal a new source of

power and strength, the Apostolate of SS. Cyril and Methodius was canonically erected in 1891, and recommended by His Holiness, Pope Benedict XIV, to eevry Slavonic parish. Since that date, what paths has the Apostolate brightened, what undertakings has it electrified, what means has it used in shortening the distance between the East and West in reunion work!

Shocked by the diabolical cry, "The chalice of the Catholic Mass is the cup of the devil!", the Apostolate sent its greatest forces along spiritual lines: organizing pilgrimages, arranging spiritual exercises for all classes of people, housing exiled shepherds with their sheep, helping clerics to reach the altar of God; in a word building up and strengthening the ancient faith among the Slavonic people. Like the younger organization, "Catholic Union" of Germany, the Apostolate is energetically spreading the ideals of Christian culture and extending a generous hand to all Catholic enterprises on behalf of Russia and other Slav lands. The Apostolate is not working alone, but under the guidance of the Holy Father himself and in conjunction with the Congregation de Propaganda Fide in Rome.

That the dispersed Slavs from the Orient may attend Sunday Mass in Paris and Bordeaux, the Apostolate sent 5000 crowns to Fathers Dvornik and Neuman with a library of books for the education of the young in their faith. Every Eastertide two missionaries are delegated to Germany to the dioceses of Munster, Paderborn, Bremen, Osnabruck and Hamburg, to preach the word of God in the Slav tongue. Similar work has been carried on by Fathers Zurek and Marasek, O. S. F., in Roumania. At the request of the Polish Bishop of Luck in Volhynia, formerly Russian territory, the Apostolate requested two missionaries to reunite the well-disposed members of the Orthodox Church with Rome. Some 20,000 crowns were expended in this reunion work.

Prague. Fervent enthusiasm has been shown in the Czechoslovakian Province during the triduum celebrations in honor of the Blessed eight Martyrs of North America. The first of a series of celebrations took place in the Church of the Old Society, St. Ignatius, the pride of Prague, November 19, 1925. In the presence of his Lordship, Bishop John Sedlak, and thousands of worshippers, the Superior of St. Ignatius, the Rev. Aloysius Stork, solemnly read the Decree of Beatification. Immediately after the reading of the decree, the large oil painting, executed by a famous Bohemian artist, F. Horejc, was slowly unveiled. The Bishop, assisted by Father Provincial, the Rev. Methodius Rihak and by Father Socius, knelt before the richly decorated main altar, over which rested the paintings of the Martyrs, and invoked their aid and protection. Pontifical Benediction followed, during which the seminarians from the Archiepiscopal Seminary sang most impressively. A High Mass was celebrated every day during the triduum. Every evening a sermon on the lives, work, sacrifices and bloody death of the Martyrs was preached by the Rev. John Cerny,

S. J., a powerful speaker, with a voice that sounded like a clarion throughout the large church. Sunday evening at half past four, the last day of the devotions, after an inspiring sermon, the "Te Deum" was chanted by the Seminary choir, under the direction of the Rev. Paul Opavsky, S. J., a professor at the Seminary. The ceremonies closed with a solemn pontifical benediction by His Lordship, Dr. Anthony Podlaha.

Similar celebrations have taken place throughout the entire Province. Small pictures, copies of the large oil painting, which was expressed from church to church for the tridua, were distributed gratis to all the faithful partaking in the ceremonies.

Rev. Father Provincial and all his associates heartily congratulate all the American Jesuits, especially those of the Maryland-New York Province, on the Beatification of the American Martyrs, "The First Born of a Youthful Land."

GODFREY KASPAR, S. J.

POLAND—At present there is an organized effort throughout Poland to secure the relics of St. Stanislaus Kostka for his native land. He died at Rome in 1567, and there his body has remained ever since. The leader of the movement is Rev. R. Smieckowski. He has sent out a general appeal to all Polish Catholics and a special appeal to those who received the name of the Saint in Baptism or in religion. As the name of St. Stanislaus is a great favorite in Poland, many will doubtless act on the suggestion made by the organizer. The suggestion is that clergy and laity beg the hierarchy of Poland to petition the Holy Father and the General of the Jesuits for a return of the sacred relics. As both the white and "black Popes" are friends of Poland, there is every reason to hope for a successful issue. If the request be granted, devotion to St. Stanislaus will be thereby promoted in quantity and quality. The patron of youth will find much to do in his native land at present to save the rising generation from the flood of error and corruption, which threatens to engulf the whole of Europe.

BALTIMORE. *St. Ignatius Church.*

Sunday evening, October 11, special services were held in honor of the newly beatified North American Martyrs. The Maryland Knights of Columbus, according to a request of the National Convention of the Knights of Columbus, took this opportunity to pay public honor to the Jesuit Martyrs. They attended in a body, with the Fourth Degree as a guard of honor.

Solemn Vespers were sung by the Choir of the Church of St. Ignatius, augmented by members of the Knights of Columbus choir and singers from other churches in the city.

Father Timothy Barrett, S. J., of Woodstock College, preached a panegyric on the Martyrs. Solemn Benediction followed the sermon, with the Reverend John F. Duston, S. J., celebrant; Rev. Robert A. McCormack, of Corpus Christi Parish, deacon; Rev. Michael Purtell, S. J., sub-deacon; and Mr. Leo R. Fair, S. J.,

Master of Ceremonies. Fifty sanctuary boys in white cassocks, together with the Knights in uniform, added splendor to this manifestation of devotion to the Martyrs on the part of the people of the parish and the Maryland Knights of Columbus.

BOSTON COLLEGE. *Golden Jubilee of Father T. J. Gasson, S. J.*—Students and faculty of Loyola College, Montreal, feted on November 17th the Rev. Thomas I. Gasson, S. J., former president of Boston College, on the occasion of his Golden Jubilee of fifty commendable years in the Society of Jesus.

Congratulations were extended to Father Gasson on behalf of the student body of Boston College in a telegram which stated: "United in spirit with you we extend our heartfelt congratulations on your Golden Jubilee Day. The Towers on the Heights stand as a lasting memorial of the love and devotion of Boston College for its former President and untiring friend. Ad multos annos! Signed, Students of Boston College."

It is to the foresight and energy of Father Gasson that we look when we admire the superlative location and buildings which Boston College possesses. On January 6th, 1907, when Father Gasson assumed the presidency of the college, the new era of expansion began, inauguration of new ideas and methods were noticeable, and accordingly the present picturesque site in Newton, facing Commonwealth Avenue and overlooking the twin lakes that lie beneath its heights, was purchased in 1907.

Father Gasson was long known around Boston, and previous to his appointment as president of the college on James Street, he taught ethics and rhetoric in the same institution.

In 1913 the much admired president was transferred from the new Boston College and assumed the office of the Dean of the Graduate School of Georgetown University, where he likewise made innumerable lasting friends.

At the beginning of the scholastic year of 1924 Father Gasson was again changed. This time he was appointed Vice-President of Loyola College at Montreal, where at the present time, in addition to fulfilling this position, he is also professor of ethics.

BOSTON COLLEGE—Activities from September, 1925, to January, 1926. An outline of activities on one occasion without subsequent commentary is suspicious. A charitable construction would be that things have held their ground, though progress is not notable. At Boston College, however, there is more to be said. There is solid achievement and substantial progress to report with regard to academies, debating societies and other activities.

Last year the History Academy entered the field early and inaugurated its lectures with vigour. Their character was largely determined by the future special interests of the members, guided by the clear vision and prrudent foresight of the moderator, Mr. Martin P. Harney, S. J. In pursuance of this object the following lectures were given and will soon be followed by the rest:

Fr. Creeden—Opportunities in the Foreign Service.

James O'Neal (U. S. Department of Commerce)—The Locarno Treaty.

Victor M. Cutter (President United Fruit Co.)—Latin America.

James McGrath (Buenos Aires Branch of the First National Bank of Boston)—(2) Argentine and Mexico.

Julian Arnold (U. S. Government Attaché at Peking)—China.

Rev. Jos. Williams, S. J.—Superstitions of the West Indian Negro.

Frank S. Davis (Boston Chamber of Commerce)—Boston as an Exporting Port.

A noteworthy and consoling advance was the large number of debates in which the Senior and Junior Society called the Fulton is engaged. Two have already been won, against the Massachusetts Institute of Technology on the subject of the World Court, and against Fordham on the Extra-territorial Rights of Foreign Nations in China. At least seven more have been arranged, with the not remote possibility of two extra ones, thus bringing the total to eleven. Excellent material thus far has not necessitated the appointment of the same teams, while no less than twenty-five men are on the waiting list. (The number of members is limited to 50).

Almost at the beginning of the scholastic year Fr. Corrigan was asked, as formerly, to lecture on many questions holding the public attention. These seventeen lectures, as is evident from public comment, exercise a considerable influence and increase the prestige of the College. However, the demand for more is too much for a very busy man.

The lectures on Character Education by Fr. Stinson have been eagerly attended by the Boston school teachers, who gained credits for an A. M. degree by attendance and by a successful examination on December 17th.

Experience has taught the Greek Academy to restrict its lectures to four. A hundred per cent improvement in attendance is to be noted—mostly by externs. Acknowledgments and encomia from distinguished Helenists around Boston have inspired courage and determination for the arduous program of joint and single specimens that confront it next term. A joint public specimen is contemplated for February, 1926, with Holy Cross as the other participant. Two inquisitors each will represent the respective colleges and sound the opposing expositors on literary appreciation, erudition and philological equipment. A special inquisitor will be selected by each moderator, some eminent Hellenist or litterateur.

Pre-eminent in the hopeful achievements on the Heights is the completion of the first floor of the library. At last the newly-installed rector, Rev. James H. Dolan, will realize the desire of the past and be able to address as a unit our large and growing student body.

Of primary importance for the Society, particularly in New Eng-

land where racial difficulties are quite pronounced, is an understanding of the elements that enter into our great American Melting Pot, and a sympathetic view of their legitimate ideals and aspirations. Hence the work of Fr. de Mangeleere among the French Canadian University students cannot be too highly commended. As chaplain of the Cercle des Etudiants Franco-Américains he has been in a position to understand them, and he has lost no opportunity of impressing the necessity of solidarity, without which all movements must come to naught. To bring home to them the glory of their French and Canadian forebears, as well as to inform them on many points of practical ethics, etc. . . . a large number of eminent Canadian-American lecturers have appeared before them. Not the least of Fr. de Mangeleere's achievements consists in having secured the sumptuous $20,000 club house on Beacon Street.

BUFFALO. Friday evening, January 8th, was the date of Canisius High School's basketball victory over the almost invincible Rochester Acquinas High School team. In the wake of victory though, there followed an unfortunate and sad event that brought gloom and a feeling of anxiety in place of rejoicing. Two of the players, Messrs. O'Gorman and Whalen, and two other Canisius Seniors, Messrs. Cavanaugh and Grady, together with a Canisius Junior, Mr. O'Leary, had received special permission from their parents to remain in Rochester over night. As they were returning by auto the following day at noon, a short distance outside of Rochester, their auto skidded on the icy road and crashed into a telegraph pole. The five boys were thrown from the wrecked auto, three receiving very serious bruises and fractures of legs, the other two, injuries that were to confine them to the hospital bed for some weeks.

On Friday evening, January the fifteenth, word reached Reverend Father Rector at Canisius High, that John O'Gorman, one of the seriously injured on the preceding Saturday, had died. The shock of this news affected all deeply. During the entire week the very best medical skill was battling for the life of the young hero, and prayers and Communions were frequent among John's schoolmates and friends petitioning his recovery. But God in His infinitely wise designs took young O'Gorman to Himself. In the presence of His divine Will, youth, will power, the heart's desire of friends and fond parents, and science had to surrender in a humble "fiat." But in the death of young O'Gorman, the divine Goodness has given an external grace to his relatives, friends and fellow-students which is sure to leave a lasting impress. All who had knowledge of his brave struggle throughout the seven days that followed the accident, became aware of a courage, patience and beautiful manifestation of deep religious spirit in him that has seldom come under their observation. Nor was this bravery and courage manifest only on the part of O'Gor-

man, but the other four showed that the training of a Catholic home and Catholic High School was not given them in vain.

As the accident happened in a district reserved for emergency calls to the city hospital, the ambulances of the city hospital answered the call. Within a short time after the accident, a priest was on the scene and anointed Whalen and Grady, who seemed to be rather fatally injured. As the ambulances were about to take the injured to the hospital, though suffering all the torture and pain that bruises and terribly mangled flesh of the leg occasioned, young O'Gorman spoke up: "We are all Catholics and we demand that we be brought to the Catholic hospital!" Arrived at the hospital operating room, a scene of unselfish courage was witnessed, that sisters, doctors and attending nurses claimed was seldom seen before. Though in excruciating pain, none of the five wished to take precedence in accepting alleviation from pain. Each insisted on the other receiving the first attention. Suffering from exposure and fracture, O'Gorman, Whalen and Grady had reason to feel that death was not unlikely. But like Catholic Spartans they faced the issue, fortifying themselves by ejaculations and praying of the beads held in their quivering fingers. Some in the operating room were not Catholics and so found it difficult to understand such fortitude in boys still in their teens, but they did not leave it unsaid that they were much edified by the heroism they had witnessed in these High School young men. Not a word of profanity, not even the slightest complaint, but only mutual encouragement and prayer, was something they hardly expected to witness in red-blooded youngsters on the threshold of manhood.

With legs set and wounds dressed, the real fight for convalescence began. In the silence and isolation of the hospital room, when reflective powers were bound to awaken and become fully alive to the pain of their crushed and mangled limbs, when the reaction of the shock sustained was bound to come upon them with all its force and vigor, a new phase of the struggle certainly set in. New patience and new courage was now demanded, but even now there was no whimpering, no complaint or quailing. Endurance and prayer as before continued to be their weapons against the agony of a shocked, bruised and mangled body.

For all but young O'Gorman, the fight for life became more hopeful as hour after hour passed over their heads. For him, the doctors and his devoted parents, Sunday morning ushered in an oscillation between danger and hope, which was to last for the next six days, only to terminate in a complete physical collapse, that took place an hour before his death at 8:40 Friday evening, January the 15th. Sunday evening the dreaded pneumonia had made its inroad, and with this, a new phase in the struggle for life began. Monday, vomiting spells began early in the morning and continued throughout the day. The stomach was pumped out and for a short time young O'Gorman was able to retain

a slight amount of liquid food. With muscles of organs paralyzed, the pump applied, the wounds of leg redressed, a high fever which would not subside, and all that this implies in a will struggle to bear bravely, John still kept up his prayer and good cheer. His one fear throughout all this ordeal, was that his mother and father were suffering a torture which he could not alleviate. Often, indeed, in his boyish way, did he repeat: "Daddy, you're a brick!" and "Mother, I'm alright! Are you alright, Mother?" In all his pain, he found courage to be pleasant. Monday evening, after he had taken a slight potion of tea and found it impossible to retain even this, one of the doctors entered the room to see how he was getting along. "Well, dear boy, how are you feeling now?" the doctor asked. "Doctor, I certainly like tea, but this cup of tea must have gone down my protestant pipe, it simply would not stick!" was the youngster's reply. The doctor, not a Catholic, was intensely amused at this and remarked afterwards: "There's nothing weak-kneed about that youngster!"

On Friday evening, January the 15th, as the fever was still holding on and rising periodically, three consultations were held by several of the doctors with Doctor O'Gorman, the father, present. Finally, it was decided to reopen the injured leg to discover if there was anything in the wound that caused the persistence of the fever. This news young John received without a wince. All he said was: "If Daddy wants it." And daddy did want it. For nothing that the pal-heart of his daddy could do was to be left undone to save the precious life of his pal and only son. After this operation, young John grew weaker and weaker. At seven in the evening, with his heart-broken parents standing courageously by, John pressed his mother's hand most affectionately and cried out: "Mother, be brave, I see lights, oh a lot of them on both sides and way down at the end. I see the Little Flower, with open arms coming to take me. I'm ready!" A short time longer young John lingered, and then at 8:40 he passed quietly out of this life.

John O'Gorman, beloved schoolmate of Canisius High men, had gone. The young athlete, prominent in the major sports at Canisius High, no mean contestant in aquatic sports and a real leader and inspiration in the summer camp at Lake George, is to appear no more in the classrooms, corridors, chapel, on court and gridiron of Canisius, but he has left something in all these which is precious beyond estimate. He has left here a fine example of a young man of culture and refinement, who had become through personal effort and willing trust in guidance, notable for his affability, athletic prowess and loyalty in all that pertained to his classmates and school. A good student, too, while at Canisius; over and above this, there was in him a deep religious sense, which he did not fail to cultivate by the many means at hand in a Jesuit High School. Friday of each week saw him as Grand Knight of his class, at the weekly Communion of the Knights of the Blessed Sacrament. Rarely was his place vacant at the weekly meetings

of Our Lady's Sodality, where he joined heartily in the praise of his Heavenly Queen. Nor was it an unusual sight to see him make his daily visits to the Blessed Sacrament. As we look back now, there is no doubt that it was these practices coupled with the training of a sensible and God-fearing home circle, which developed the beautiful and manly qualities so resplendent during his whole struggle for life and at the moment of his death.

That John O'Gorman was held in the highest esteem and was loved by schoolmate and friends, was attested by the crowd present at his funeral mass. Because of the peculiar circumstances of his death, permission was granted all boys of the High School to be present at the funeral mass in the Cathedral. Though attendance was not obligatory, it would not be too much to say, that few, if any, failed to be present. The general estimate of the Buffalo papers was that more than 3,000 friends and relatives packed the huge new St. Joseph's Cathedral at the solemn requiem mass, celebrated by Reverend Bernard C. Cohausz, S. J., Rector of Canisius High School. On Friday, January the 22nd, the entire student body, as Knights of the Blessed Sacrament, following the reception of young John's family, received Holy Communion for the repose of the soul of their departed school-mate.

God gave young O'Gorman to Canisius High School as athlete, good student and example of a youth of high principles and living religious convictions, and God has taken him away, but He has left to the boys of Canisius the spur and inspiration of his fine spirited athletic endeavor, faithful student effort and deep, earnest and unostentatious religious activity which shall ever live fresh in the memory of the generation that studied, played and prayed with the departed young hero. R. I. P.

Canisius High School. Despite the fact that practically every High School in Buffalo opened its courses to a greatly depreciated concourse of students, due to the inaugural opening of a magnificent new High School, known as the Bennett Public High School of Buffalo, the prestige of Canisius was vividly manifested by the large increase in student registration. The High School enrollment is perhaps the largest in the history of the School. In all, over 650 students are registered. Of this number the Graduating class numbers 117 members, and the Freshman High School boasts of 225 members. Classes assembled on September 8th and were formally opened a few days later with the celebration of the Mass of the Holy Ghost in St. Michael's Church. An inspiring and impressive sermon was preached by Fr. Joseph F. Beglan, S. J., the new Prefect of Studies. Fr. Beglan was formerly Professor of Philosophy at Canisius College, Buffalo, N. Y. He succeeds the Rev. John F. Doherty, S. J., whose serious illness during the latter part of the school year and during the summer months, made the change imperative after three years of untiring zeal in the arduous duties of his office.

Last Year's Graduates. Recently the National Catholic Welfare

Conference compiled statistics regarding the number of Catholic High School graduates who continue their studies in higher institutions of learning. According to the Catholic Bureau's figures, 55.5 per cent of the graduates pursue courses in higher education. Of the Catholic boys, the N. C. W. C. Bureau find that 47 percent enter College, while the remaining students enter Business, Normal or Professional schools. In comparison with these statistics, it is interesting to note that 75 percent of last year's graduates are now pursuing courses in higher education. Out of a graduating class of eighty-eight, sixty-three are continuing their studies in the following Colleges or Universities:

Canisius College	59
Georgetown Law	1
Niagara University	1
Alfred University	1
University of Buffalo	1

The remaining three, E. James Alf, Francis B. Schlageter and Francis W. Reed have entered the Jesuit Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y.

Introduction of Chemistry. The Science Department of Canisius High School is now complete. With the re-opening of classes for the 1925-1926 School year, the Chemical Laboratory, fitted out in first class condition and worthy of comparison with the best High School Laboratories in the East, was an object of joy and admiration to the prospective students who eagerly awaited a knowledge of the secret intricacies of a science which used test tubes, acids, multi-colored liquids and other paraphernalia that lined the shelves of the many cabinets. Extensive alterations have transformed the old Chemistry Laboratory of College days into the present up-to-date "Lab" for High School students. The Professor has the exclusive use of two expensive tables at the front of the room, where he can perform experiments in full view of his pupils. Each pupil has an individual drawer, cupboard, faucet, gas and electric connection. Because of the extensive supply of chemicals and scientific equipment, there is sufficient apparatus to permit the entire class to perform the same experiment simultaneously, if need be. Mr. Walter J. Stahrr, a former graduate of Canisius High School and College, is the present Instructor of Chemistry.

For the first time in her history, two years ago, Canisius departed from her strictly classical course by augmenting her curriculum with the choice of Science as an elective in place of Greek. This choice was given only to the students of Second Year and nearly fifty percent of the students elected Science. With them the Science Department grew. In their second year the Biological Laboratory was fitted out; in their third year the Physics Laboratory made its appearance, and now with fourth year a reality, their scientific course enters the realms of Chemistry.

Debate and Library Improvement Fund. On Monday, October

5th, one could hear the mumbled whisperings of group after group of students as they assembled for noon recreation. An air of mystery prevailed. Staring them in the face from every conspicuous place in the building were large numbers "4567". What did they mean? Many indeed were those who freely dispensed information; many were the theories evolved and the conjectures broadcasted. At last a solution loomed in sight when all assembled in the school hall for a Noon-day Mass meeting. There Fr. Leo Andries addressed the students in glowing terms, freely expounding the significance of the mysterious numbers. They represented $4,567 necessary to overhaul and renovate the Students' Library. For years it has also been the custom to use the Library for a debating forum. Enthusiasm was quickly fostered in the hearts of the students. Books of chances were distributed for the drawing of $100. To keep up the spirit during the short time alloted to the work a Class Banquet was promised to the section that brought in the largest per capita quota. Many individual money prizes were also offered to students who strove for the highest individual amounts. On Wednesday, November 25th, the amount of the drive reached the $3,520.00 figure. Great praise is due the students for the magnificent co-operation shown throughout the drive. Canisius now is assured of a Library and Debating Hall, which fills in a long standing need. The present Students' Chapel, renovated but two years ago with funds derived from a similar drive, and the newly decorated Library are silent tributes to the zealous work of Fr. Andries, S. J., the Students' Counsellor.

BUFFALO, N. Y. *Canisius College*—Since the canonization of St. Peter Canisius, Canisius College has been a center of increasing interest to New York and the neighboring States from Ohio to Maine. This was manifested strikingly in September, when the applications for admission suddenly numbered forty percent above the normal. Official figures have not yet been published, but the year's registration will total about one thousand four hundred. Five hundred of these are enrolled in the morning classes, three hundred and ninety in the Teachers' College, and the remainder represents the attendance at the summer session. Though the building operations of last year almost doubled the accommodations of the college, most of the classes are again pressed for room, and plans are being made ready for whatever further extension generosity may make possible.

The Freshman class is unusually large: its caps are to be glimpsed everywhere in the city. The Arts course attracted very many, and it is interesting to note that seventy percent of the Arts Freshmen have elected Greek. This is due in large part to the deep impression made in the city, and more widely in educational and aesthetic circles, by the Greek Pageant of last June, the joint product of Father Bonvin's music and the pen of Mr. Arthur L. Whall, S. J., professor of Greek. A London art journal has requested a complete account of the production; and Miss

Cecilia Mary Young, well known in the shops of the playwrights, has been instructed by her publishers to include it in her forthcoming book upon American drama.

Under the guidance of the Dean, Reverend Miles J. O'Mailia, S. J., increasing stress is being laid, in all courses, upon the solution of problems assigned to supplement lectures and recitation. The Buffalo Public Library, and the Grosvenor Reference Library (the fourth best of its kind in the country) report a strong attendance of Canisius students, while the College Library is busy nine hours a day.

September saw the addition of a pre-Legal course to the others already offered by the College. The course in Business Administration has been reorganized: it offers three years of economics, two years of business law and two years of accounting, together with the more general college courses that are receiving increased attention in schools of business. The Department of Biology, under the direction of Rev. John A. Frisch, S. J., has instituted a third year course for pre-Medical students who wish to offer extra credits at their prospective medical schools. It is devoted to embryology and histology, with their respective techniques. A fourth pre-Medical year will be offered to those who desire it, and will be given chiefly to bacteriology and genetics. New among the elective subjects are courses in the Latinity of the Vulgate, in Aeschylus and Aristophanes, in social history, in the literature of the Bible and comparative literature, and in money and banking. This last is offered by a new member of the large and proficient lay faculty, Professor Karl M. Arndt, a Louvain graduate, and recently Assistant Director of the College of Commerce of Creighton University.

The football field, known by reason of historic associations as "the Villa," has been graced this Fall by two imposing stands, each extended the full length of the field and rising in twenty-seven tiers. The stadium, which will be completed upon necessity by the addition of an elbow at the eastern end, now accommodates ten thousand people. It was fitly dedicated on October 17th, by a victory over the Quantico Marines. The playing field will be reconditioned this spring, and a cinder track will be built to encircle it. Architect's plans are in hand, and hopes are entertained that there will soon be erected to the east, facing toward Humboldt Parkway, a gymnasium with track and pool and all the accoutrement of college sport. At the western end of the athletic field, the eastern extremity of the academic campus, a chapel is to stand —designed to be the real and the architectural center of the eight buildings that can, if circumstances warrant and means permit, be fitted into the college property.

Despite what amounts almost to a pact of silence on the part of certain of the Buffalo papers, the people of Western New York are quietly acknowledging the educational ascendancy of Canisius over the systematically heralded University of Buffalo, which has

so long controlled the powers of the city. The chief stockholder in the University is also the owner of the chief newspaper between New York and Cleveland, and only with great difficulty is Canisius admitted to other than its sport columns. The University has penetrated the Grosvenor Library, though it is a public institution; one of the University bulletins goes so far as to list the Grosvenor among its buildings. It has long been powerful among the teachers in the primary and secondary schools; but since the inception of the Teachers' College at Canisius, this influence has been weakened. Some years ago, an attempt was made to fill the sieve of the University's finances by securing municipal support; but the Catholics of Buffalo, sixty-two percent of the city's half million, demanded the same for Canisius, and the movement was defeated. The present trend of civic favor is indicated by such straws as the registration, which in kind as in numbers stirs many reflections. One-tenth of the registrants are non-Catholics, a number of them are Jews; hitherto, they have characteristically frequented the University of Buffalo.

On October 15th, a delegation of the Debating Society was requested to serve as members of a reception committee at the debate held between Gov. Alfred E. Smith and Hon. Ogden Mills.

On Tuesday, December 8th, the Buffalo Advertising Club observed a Canisius Day. The President of the College, Rev. Peter F. Cusick, S. J., Dr. James Crowdle, of the Department of Chemistry, Mr. Edward F. Barrett of the Junior class, and Coach Urban of the football team, were the speakers. Mr. Barrett, well known in circles of intercollegiate debating, added another to his victories by winning a New York State Essay Contest on the principles of the Democratic party. His subject was "The History and Significance of States' Rights." The judges of the contest were Gov. Alfred E. Smith, Hon. Franklin D. Roosevelt, and Miss Ida Tarbell. During the holidays, the winner was invited to be the guest of the Democratic State Committee in New York City.

California. El Retiro, San Inigo. *A Retreat House*—The Retreat House is located at Los Altos, about 35 miles south of San Francisco, on the Southern Pacific and Peninsula Railways. The grounds are sixteen acres in extent and include a small orchard, a field of alfalfa, patches of ornamental shrubbery and numerous flower-beds.

The main building is well up on the hill-side; it is a rambling one-story structure, containing besides the kitchen, pantry, dining room and lounge, six large bedrooms capable of accommodating two or three men apiece. The only alteration of note was the conversion of a billiard room into a chapel by prolonging it 25 feet. Adjoining the main building is a spacious garage, over which are the so-called servants' quarters, six rooms in all. A short distance to the south is a log cabin, occupied by the retreat-master and his

assistant. Other improvements include a large, well-built barn, the cook's home, a conservatory, a swimming pool, a pretty bungalow, and an excellent well which supplies an abundance of pure water.

Real estate men and others competent to judge, appraise the place with its improvements at from sixty to seventy-five thousand dollars. It cost the Province thirty-nine thousand.

The view from the hill top is unsurpassed, embracing as it does the whole of the Santa Clara valley, with the encircling mountain ranges and San Francisco bay.

The name "El Retiro San Inigo" was selected by his Grace, Archbishop Hanna, from among a couple of dozen suggested. The dedicatory exercises were held on April 2, 1925. Archbishop Hanna, assisted by V. R. Father Provincial, Father Maher of Santa Clara, and others, conducted the religious services. A pleasing feature was the singing during the out-of-doors Benediction, by the Juniors from Los Gatos.

The first retreat began on Thursday evening, April 16. Fourteen gentlemen attended, all of them remaining for Mass on Monday morning. The question of duration was much discussed before announcing the date of the opening retreat. We are rejoicing now that the decision was in favor of "tres plenos dies excluso ingressu et exitu," because V. R. F. General has made it quite clear that he does not look with favor upon a retreat shorter than three full days. We have had twenty-four retreats to date with a total attendance of 215 men. So far we have not run quite 50 per cent of capacity. Yet even so there is much reason for encouragement. When one considers that simultaneously with the opening of El Retiro, the Franciscan Fathers started a house of retreats in San Francisco, and that a retreat for laymen was given in Los Angeles to a group that normally would have come north for the work, it is readily seen that fully twice as many men have attended retreats this year in California as in past years. Moreover, every one who has been here, has gone forth a booster. We have heard no complaints; if some have found that doubling up in the rooms is an inconvenience, they have not seen fit to mention it.

The men have been generous, the average offering being about seventeen dollars. Besides monetary contributions, many other gifts have been received. A beautiful set of out-door Stations of the Cross have just been erected as a memorial to the late Dr. John Gallagher.

Father Joseph Stack is Superior; Father Edward Menager, Minister; Father Giacobbi, operarius and assistant retreat-master; Bro. Joseph Pereira is in charge of the grounds. Besides we have three laymen, all ex-Jesuits, who are most devoted in carrying on the work of the house.

SANTA BARBARA. *Our Lady of Sorrows Church*—For some weeks before the earthquake negotiations between Our Lady of Sorrows Church and a syndicate of business men of Santa Bar-

bara headed by Mr. U. Dardi, were being carried on for the sale of the Church property, and had gotten to the point of signing, which was to have been done the Wednesday of the earthquake.

The earthquake rather shattered the syndicate, but they were game, and after a few days were again ready to talk business. At this moment a second buyer appeared and rushed the matter so quickly as to beat out the syndicate and netted us $2500.00 more. On July 15th the Church property was sold for $300,000 dollars; $100,000 have been received already and the remainder is to be paid on or before December 15th.

UNIVERSITY OF SANTA CLARA. *Pacific College*—With the recent remarkable growth of Santa Clara and of the whole contributing valley, together with the new buildings and an enlarged curriculum there has come a wonderful increase in registration with every prospect of its continuance. To meet the housing problem and to provide for a Greater University, the President and Board of Trustees found an excellent solution in the purchase of the College of the Pacific (College Park). The site is well known, covering about seventeen acres, situated midway between the University and San Jose; is only two blocks from the car line, and has a Southern Pacific passenger station on the premises.

The present buildings number: a student dormitory with private rooms for 100 students, a gymnasium, a recitation hall, a dining room, and an auditorium capable of seating 1200. The campus is well set out in trees and shrubs, and includes two tennis courts and playgrounds.

The new institution will be known as "The University of Santa Clara Preparatory School", and will be under the general management of the University authorities, with the same standard policy of education and professors.

The University now holds the distinction of being the only Catholic College for boys west of Omaha that has territorially separated its High School from its College Department; thus securing for both divisions the advantages, many and important, of this separation. It is most fitting that this great step forward should be taken during the Diamond Jubilee Year of the University.

Observatory to Have New Lens—Father Ricard, on his return last week from a very successful business trip to Vancouver, told with pride of the proposed new telescope for the University observatory. Second largest of its kind in America, the new instrument should finally bring to the "Padre of the Rains" that recognition among men of science which his successful and unselfish labors have long merited for him. The statement given out by Father Ricard for publication follows:

"After one year and a half of anxious searching and waiting, both in Europe and America, a Vancouver gentleman, ranking among authoritative scientists, has finally arrested our attention, as regards the installation of a 60-inch telescope at the observatory of the University of Santa Clara, California.

"Some months ago T. S. H. Shearman, official meteorologist and astronomer from the city of Vancouver, B. C., took the scientific world off its feet through the announcement that he was making the largest telescope in the world, a reflector of 10 feet clear aperture, for Charles Frye of Seattle, Washington.

"Under our premises, this startling announcement compelled correspondence in regard to terms and conditions for the contemplated 60-inch at the University of Santa Clara. The information received having proved entirely satisfactory, a visit to Mr. Shearman was determined upon, with a view to a final arrangement and the pleasure of viewing a glass casting the like of which the genius of man had not yet devised.

"The result of the visit is that a formal contract has been concluded with Mr. Shearman to build a 5-foot reflecting telescope to be ready for operation within a reasonable time. The casting of the speculum and the rough grinding to be done in Vancouver, the finish and the huge mounting in San Francisco, these two places being admirably suited to such work, owing to nearly constant meteorological conditions and other advantages and facilities that only a great commercial city can afford.

"The instrument will be devoted to astrophysics and to seeing the invisible things of the visible universe.

"While Mr. Shearman is minding the 60-inch, H. C. Williams of San Francisco will complete the 5-foot spectroheliograph for a more thorough study of the sun than has hitherto been possible.

"These two great instruments will be the pride and glory of Santa Clara and will attract numberless visitors. The center of a great valley is admirably adapted to astronomical pursuit. From its zenith all the way down to near the horizon, the sky is of panoramic clearness and beauty, while the mountains, being always under low pressure, are the native home of clouds, rain, sleet, or snow, cold and distressing wind."

INDIA. *Visit of the King and Queen of Belgium to Kurseong and Darjeeling.*

Kurseong, October 1st, 1925. We have had here at Kurseong, a few days ago, a double dose of the rainy season. From Sunday, the 13th of September, to Wednesday, the 16th, we have had 43 inches of rain. All communications were interrupted, and roads washed away. We were very much afraid that the King and Queen of Belgium, who are at present visiting India, would not be able to visit Darjeeling and Kurseong as they had intended to do. Feverish work was put in on the roads, and happily they were able to come up by motor. Having visited Calcutta where they received an enthusiastic reception at our College, they arrived at Kurseong on Saturday at 1 P. M. Having lunched at the Station, they came on foot, through the bazaar, to meet us. Being unable,

for several reasons, to climb the hill to St. Mary's (Theologate), we received them on the main road in front of St. Paul's Church. It was a most simple, and at the same time a most touching, meeting. The King and Queen were kindness itself. The King, whom I had once met in Belgium, recognised me at once. We all chatted for a while and then they went on their way to Darjeeling, where they remained three days. They were given a monster reception at our College (St. Joseph's, North Point). On Sunday the King came to the 8 o'clock Mass, as he had to go off on an early and official trip. The Queen came to the 10 o'clock Mass, which was said by Father Van der Scheuren, S. J., who happened to be there. After Mass she remained for an hour, anxious to see everything and chatting with the Fathers. At her departure, the boys, by now raised to a high pitch of enthusiasm, swept the rickshaw men out of the way, and 160 strong, themselves drew the Queen all the way to the Governor's Residence.

On Wednesday, September 23rd, the King and Queen left Darjeeling early, en route for Benares, etc. They stopped at Kurseong, and in company of the Belgian Fathers, took lunch at the Station Restaurant. The Rector, Father Mulkens, presided, having on his left the Queen, and on his right, the King. Your humble servant was on the King's right, and therefore for over an hour had an opportunity of speaking to His Majesty on all sorts of interesting topics. The farewells were very friendly. One would have said that the Fathers had had a visit from members of their families. The King, in replying to the Rector's speech, referred in splendid terms to the Society and to the Indian Missions.

JAMAICA. If activity is a sign of life and growth, and if the building of new churches, the opening of new chapels, the establishment of new mission stations and the institution of new schools are signs of activity, then Jamaica is a living, growing, thriving mission. During the past five or six years all these manifestations of activity and life have been occurring in Jamaica with amazing regularity. While in charge of the Above Rocks' District Very Rev. Fr. Francis J. Kelly, S. J., now Superior of the Jamaica Mission, built a new church at Cassava River, he opened a new chapel at Devon Pen and he established a new mission station at Rock Hall. In the Richmond District Fr. Joseph Ford, S. J., built new churches at Preston, Port Maria and Donnington. He says he only enlarged his church at Donnington, but others say he practically built a new church. At Linstead he built a new priest's house. At Mandeville, Jamaica's Palm Beach (with the palms, but without the beach), he purchased a Seventh Day Adventist Chapel, purged it of its heresy, converted it into a Catholic Chapel and made it one of his regular mission stations. Out at the Northern End of the Island neither Fr. Wheeler nor Fr. Thibbitts has been idle. Fr. Thibbitts built a beautiful little Gothic Chapel of stone at Lucea, twenty-five miles from his headquarters at Montego Bay. At Montego Bay itself he opened a new Academy

for Girls and a new Elementary School for the younger boys and girls. Fr. Wheeler marked his arrival at the Savannah-la-Mar Missions by abandoning the out-of-the-way and delapidated chapel at Black River and opening a new and very neat little chapel on the principal street of the town. A few months later he built new chapels at Orange Hill and Brighton and began a new church at Pisgah, which was opened by his successor, Fr. Kempel, on the feast of St. John Berchmans, November 26, 1925.

This list completes the major building operations during the past five or six years but only constitutes a part of the work planned. Fr. Joseph Kelly, S. J., is slowly raising funds to build a new church at Morant Bay. His present curch is situated about a mile outside the town and besides being inconveniently located, it is too small to take care of his growing congregation. Several years ago a plot of land in the very centre of the town was purchased. There Fr. Kelly will build a new church as soon as he has gathered sufficient funds. He would also like to build another church at Cross Roads, a suburb of Kingston, where the Catholic population is quite numerous and, at present, without proper church accommodations. Fr. Skelly needs a new church at Port Antonio. At Spanish Town Fr. Wennerberg ought to have a larger church and a larger school. He will at least have to enlarge his present church and the present school, if he wants to take care of his increasing flock. The new chapel at Lucea has not reached Fr. Thibbitt's aspirations. He has been struggling for nearly three years now to raise $15,000 to build a new church at Montego Bay, where the present church is much too small for his increased congregation. Many Protestants come to his service; some come out of mere curiosity, others perhaps to scoff and not a few out of real interest, but all remain to pray. (During his first two and a half years in Jamaica Fr. Thibbitts brought more than two hundred converts into the True Fold). Moreover, the present church building at Montego Bay is in a rather dangerous condition. (When the writer was there last, there were two large cracks in the walls. No doubt, there are seevral more by this time.) Fr. Thibbitts is afraid he will wake up some fine morning and find his little concrete church a heap of ruins. He prays daily that it won't collapse while it is crowded to the doors. With a few more thousand dollars above the sum necessary for the new church at the Bay, he would build new chapels at Reading Pen and Chester Castle, where chapels are much needed, and a new Elementary School at Montego Bay. Fr. Knight has a fine little church in Kingston, but he needs a much larger school to properly fold the lambs of his flock. Up in the mountains around Brown's Town Fr. Morning would like to repair some of his present chapels and erect a couple more. These are some of the plans, and plans they must remain for a while until the necessary funds are gathered.

If all the Colleges, High Schools and Churches in the Province would adopt the excellent mission collection scheme now so suc-

cessfully in vogue at Holy Cross, the Jamaican Missionaries could hope for the materialization of their plans within the next decade. Fr. Wheeler, the Dean of Discipline at Holy Cross, expects to collect more than $3,000 this year for the missions by his weekly collection of ten cents a week from each boy. Student Counsellors and Prefects of Discipline, think it over. Can't your school adopt a similar plan? If all the Colleges, High Schools and Churches in the Province would support the Jamaica Missions as they ought, within twenty-five years every place of any importance in Jamaica would have its Catholic Chapel, the number of converts would rise from 500 a year, as it is at present, to 5,000 a year. In 1891, three years before the mission of Jamaica was transferred from the English Province to the Maryland-New York Province, there were 12,000 Catholics in Jamaica, today there are about 38,000. That means an average annual increase of about 800 every year for the last thirty years. There are still 820,000 Jamaicans to be converted.

With the exception of one zealous Jesuit from the New Orleans Province, Fr. Semmes, S. J., the Bishop, all the Fathers, Scholastics and Brothers laboring in Jamaica, are from the Maryland-New York Province. There are no other Religious Orders of priests nor any secular priests in Jamaica, so that the whole care of the Catholic Church there rests upon the shoulders of the Maryland-New York Province. The Missioners toiling under the scorching tropical suns have accomplished and are still accomplishing wonders in spite of discouraging and disheartening lack of financial support. In the time of war the soldiers in the trenches can't push their lines forward unless the nation at home supplies them with food, guns and ammunition. The missionaries can't push forward Christ's battle-line unless their Brothers at home support them.

The Bishop. Appeal for Funds. After his return from the Pilgrimage to Rome His Lordship, Bishop O'Hare, S. J., availed himself of the permission generously granted to him by His Eminence, Cardinal O'Connell of Boston, and has made an appeal to the people of the Archdiocese of Boston for funds to remove the debt which has weighed so heavily on the Jamaica Missions. With their wonted generosity the people of Boston have responded nobly to his appeal. As a result of his success the Bishop will be able to pay off a portion of the debt that has burdened the Vicariate and has harassed the present Bishop and his predecessor for many years.

Reading Pen Sold. During the Bishop's absence, his attorney succeeded in disposing of Reading Pen, a large estate near Montego Bay, which was willed to the Bishop of Jamaica many years ago by a wealthy Jamaican Catholic.

A New Residence for the Bishop. A house opposite the Cathedral on North Street was recently purchased to serve as the Episcopal Residence. Such a move was becoming imperative, as the

community of Jesuits at Winchester Park has been increasing of recent years, and it was with difficulty that the Fathers from the Missions in the country parts were taken care of when they came into Kingston for their monthly visit.

The College. Diamond Jubilee Celebration. The seventy-fifth anniversary celebration of the foundation of the College, which was to have been held last November, was postponed to a later date owing to the absence of His Lordship Bishop O'Hare and Very Rev. Fr. Francis Kelly, Superior of the Jamaica Missions; the latter had been summoned to Rome by Very Reverend Father General to attend a Congress of Jesuit Mission Superiors.

Course in Journalism. "The Daily Gleaner," Jamaica's only daily paper, has made a proposition to the College authorities for the introduction of a course in journalism. The College is to supply the Professor and the pupils, and the paper is to pay the expenses. They also propose to offer two or three scholarships, which are to be awarded on the results of a competitive examination, which will be open to all graduates of the College under nineteen years of age.

Cambridge Local Examinations. In the Cambridge Local Examinations which were held at the College in December, twenty-one candidates sat for the School Certificate Examination and thirteen for the Junior Local Examination. The number of students who sat for the School Certificate Examination is the largest number of Senior Students ever presented by St. George's College. The results of the Examinations will not be known until March or April, 1926. On the fifth day of the Examination, an earthquake shock, the worst that has disturbed Jamaica in eight years, sent all the students scurrying for the nearest exits. The shock lasted several seconds and cracked the plaster in many places in the central portion of the College. Although one boy jumped through a window and demolished a large pane of glass in his flight no one was hurt. Fortunately for the examination, it happened near the end of the examination period.

MISSIONS IN THE "BUSH." *Above Rocks' District.* Very Rev. Fr. Francis J. Kelly, S. J., who was formerly in charge of this district, has been appointed Superior of the Jamaica Mission in the place of Very Rev. Francis X. Delany, S. J., who has returned to the United States and is now Procurator at Georgetown University. Rev. Fr. Ferdinand C. Wheeler, S. J., formerly Headmaster of St. George's College and later Pastor of the Missions in the Savannah-la-Mar District, has been appointed to Fr. Kelly's place. Fr. Kempel, S. J., has succeeded Fr. Wheeler in the Savannah-la-Mar District.

Richmond. This large mission district with its eleven mission stations, which has been looked after for a number of years past by Rev. Fr. Joseph Ford, S. J., has been divided between Fr. Ford and Fr. James Becker, S. J., who arrived in Jamaica last September. However, owing to the return of Fr. Thibbitts to the

States, this division has not yet gone into effect, as Fr. Becker is for the present taking care of Fr. Thibbitts' Montego Bay Mission. Both Frs. Ford and Becker will make their headquarters at Richmond. May the day soon arrive when there will be two missioners at every mission headquarters!

Montego Bay. After trying in vain for nearly two years to get Sisters, Fr. Thibbitts at last succeeded in getting four Franciscan Sisters to come to Montego Bay. On September last they opened a new Academy for Girls and an Elementary School for the younger girls and boys. Fr. Thibbitts gave up his former residence at Prospect Hill and had it remodelled to serve as the Academy. He rented another house near the church to serve temporarily as his parochial residence. The building originally hired to serve as the home of the Elementary School was destroyed by fire before the school could be opened. At present the Elementary School is temporarily housed in the upper story of a wharf building. The first enrollment in the Academy was fourteen girls, and in the Elementary School one hundred and nineteen children. Fr. Thibbitts expects a much larger enrollment when the new school year proper opens in January.

Fr. Thibbitts Returns to the States. After three years and a half of splendid work at Montego Bay, Fr. Thibbitts was forced to return temporarily to the States for an operation.

JERSEY CITY. *St. Peter's*—St. Peter's Church, Jersey City, was the scene of a solemn celebration of three days in honor of the Jesuit Martyrs, Fr. Jogues and his Companions. V. Rev. Father General's wishes were complied with to the full extent in the celebration; every possible publicity being given to the event, and every possible opportunity afforded the people to pay their tribute of respect to the memory of the heroic Jesuits of the early days in North America.

Two public demonstrations of devotion to the martyrs were held twice each day, at 5.30 and 8 o'clock in the evening. They were enthusiastcally attended. Hymns special for the occasion and prayer to the martyrs were features of the devotions, and a discourse on the life and labors of the blessed Jesuits was most grateful to the crowds attracted by the novel incident, being the first official sanction of the church of public honor to our brother Jesuits.

Devotion to these new Saints became at once popular and easy because so near at home on our own soil, and there was the note of glory and devout satisfaction noticeable in the people evidently springing from the fact that the martyrs are our own and of our own country.

The devotion from all indications will live and prosper.

MEXICO. When Very Rev. Father General was visiting Sarria last year, he called to his room the scholastics of the Mexican province who were studying there, and spoke to them the following consoling message:

"Your Province has been suffering very much, more than any other in recent times. But you have learned to bear very well all of these trials and persecutions, 'quos tam bene sustinuistis.' And even now the evil conditions continue, and perhaps will remain so for some time. Hence we must unite in spirit and combine our strength to endure them. Your Province comprises an immense territory wherein to work for the greater glory of God, and everywhere throughout that territory our Society is highly esteemed. The Bishops and all the good people of Mexico,—who really form a large majority compared to the very few malicious men that are disturbing and scourging the Church,—expect much from the work of Ours, and apply to us for assistance. Your principal endeavors, wherever you are, must be to form illustrious men, young men of vigorous will, who will practice with courage the faith which they profess. Therefore you yourselves need a very deep foundation of virtue and science, seeking to accustom yourselves to a deeply spiritual life, and devoting yourselves wholly to your studies. That is your main work for your Province at present. Some of you like the foreign missions, which is indeed a good desire. But the present is not the time for you to work on those missions, which are such a precious asset to the province that has them; because your Province itself is so very big and needy. Moreover, in your own dear Province you have the Mission of the Tarahumara, which, although small, is very interesting and offers hardships aplenty. At present your Province needs to establish itself firmly and increase its number, for you are all too few for the big works that offer themselves.

"I wish to warn you of a danger that may trap us. Great ideals are very valuable, and we all possessed them when we entered the noviceship, and thought we had found there the earthly paradise. But beware of the deceits of ideals. The ideal becomes a pernicious factor in the routine of daily life, in the accomplishment of daily duties, if, forgetting our arduous and important present works, we dream of future enterprises of this nature or that, which perhaps we shall never undertake. Therefore let us live, not merely dreaming about our ideals, but living the life of the present, working and sanctifying our souls, so that we shall be able in the near future to work hard in the vineyard of our Lord for the salvation of the souls of our neighbors.

"Today is the feast of St. Francis Borgia, who was the first to send our Fathers to your country of Mexico and to Poland. Because of this I have called you here together to give you my blessing."

Conspectus of the Mission of Tarahumara, 1923. This Mission is very near Chihuahua in Mexico, and about 250 miles due south of El Paso, Texas. The missionary centres are five: Sisoguichic, Nonoava, Carachic, Noragachic, and Cajurichic. Dependent on these centres are 780 ranches with a population of 74,000 people,

of whom 46,500 are Indians. Of these Indians only forty-two per cent know Spanish, and 1,500 still remain infidels. During the past year only 162 Indians were converted to Catholicism. There were altogether 3,278 baptisms and 754 marriages. In the Tarahumares there are four schools, with the boarders supported by benefactors. There are 62 churches and chapels. The Easter Communions of this year numbered a thousand more than those of last year. Ten Fathers and thirteen Brothers are at present directing the Mission.

Young Catholic Association of Mexico. The Young Catholic Association was started in 1913 under the zealous leadership of Father Bergoend, while the country was in the throes of political contentions and one year before the beginning of the religious persecutions promoted by Carranza's revolution. At present it has become deeply rooted in the country, and has widespread local centres. As is well known, the purpose of the association is to train young men and prepare them for the social and political struggles, to re-establish the social principles of Christianity and safeguard the rights of Christ's Church.

Its plan embraces three principal points: piety, study and action.

The association inspires her members with a virile piety based on the exercises of Saint Ignatius, which every member must make once a year. It encourages too the Eucharistic life, and an appreciation of Our Lady's Sodality, to which the best members of every group belong.

For study, they form Study Circles. In these they apply themselves to the study of their religion, especially of Apologetics, and to the study of social and political principles as contained in the encyclicals of Pope Leo XIII. At present they are forming what they call a University Extension, which is as practical as a genuine Catholic University would be. It is a house with separate sections for every professional career, and with suitable equipment for each profession. There they study social problems as these concretely exist, and undertake works according to the character of the respective sections. At present in some cities, there are several centres of this kind.

The third point of the program is action. To perform this important duty, as laymen, they issue and support Catholic newspapers, and give religious instruction to boys. This latter is absolutely necessary because of the lack of priests in Mexico. In Tampico at present several thousand boys receive this religious instruction from the young men of the association. During the calamitous years of the revolution, the association wielded great influence with parades and protestations of opposition to the persecutors of the Church. Its members are the heads of the new Catholic organization which is being formed to save the Church in Mexico, the League of the Defense of Religion.

Letter of Father Astrain, S. J., to Rev. Father Provincial. Father Astrain has finished his History of the Spanish Assistency, embracing the period from the foundation of the Society until her

expulsion by Charles the Third. His letter reads:

Madrid, March 1, 1925. Dear Father Provincial: Your Reverence will soon receive a copy of the seventh and last volume of my History. We have at last finished this work, which took us thirty-two years. After giving thanks chiefly to God, I wish to show my gratitude to all who have assisted me in the composition of this very hard and complicated work. Among my benefactors I must number the Fathers of the Province of Mexico who helped me with great charity fifteen years ago when I visited that country. Your Reverence will please thank them in my name. At present I am going to undertake a compendium of the History of the Universal Society, for the use of the readers who cannot read large works. Our Father General recommended it to me, when I bade him good-by at the end of the last Congregation.

Yours sincerely in Christ. etc.

MILWAUKEE. *University Enrollment*—The figures of the University enrollment, though at present incomplete, show 3,983 students taking courses in the various departments, plus 466 in the high school, making a grand total of 4,359. Only students who have paid all tuitions are counted in these figures; hence a considerable number more will be added at the end of the month when the tuitional extension period expires. A decrease will be noted from last year's registration in the colleges of Law and Dentistry, both caused by the raising of standards in the entrance requirements. The College of Dentistry now requires two years of pre-Dental work commencing this year, and the College of Law is suffering at present from the two year pre-course instituted two years ago. However, a tremendous increase in the College of Liberal Arts offsets these losses. The enrollment is 728 for the day classes (compared with 454 of last year) and 311 for the afternoon Teachers' Courses, making a total of 1,039. Of the 728 day students approximately 300 are taking courses in the classics. The colleges of Engineering, Journalism, Medicine, Hospital Administration and Liberal Arts show appreciable increases. In the Graduate School some six or seven will likely complete the work for the Doctor of Philosophy degree this year, and a large number for the Master's degree. Fifty-eight are actually taking graduate courses, while ten more are registered in the department, but only completing work for their theses.

NEW ORLEANS. *Father Biever's Golden Jubilee*—On Sunday, December 13, Father Albert Hubert Biever celebrated his golden jubilee. Even in so large a city as New Orleans, the venerable jubilarian is so well known and so universally beloved that his fiftieth anniversary as a Jesuit was the occasion of congratulations from all sides.

His religious brethren, of course, celebrated with speeches, etc., in the refectory. Very Rev. Father General, through the American Assistant, Rev. Father Mattern, sent his felicitations and the usual

fifty masses. Telegrams, spiritual bouquets and various other tokens of estimation poured in.

It is significant that along with all the other New Orleans papers, even the Times-Picayune gave much space in its issue of December 13 to Father Biever: a lengthy account of his life and activities on the front page, another whole page reporting an interview with him, and a highly laudatory editorial. We quote from this:

"Half a century ago, on December 13, 1875, there were simple yet solemn ceremonies attending the reception into the Society of Jesus of the young enthusiast who today, fifty years later, is receiving the homage not only of the Catholic population of New Orleans, but of a large part of the non-Catholic citizenry as well. Thus deeply has Father Biever endeared himself to the community. A youth of unusual brilliance of mind and one whose scientific turn of thought would have assured him a high place in secular activities, he heeded a higher call and at that remote and intensely ecclesiastical center, Grand Coteau, La., the young man put aside those things that most of us are pleased to call pleasure, to enter upon a life of severest religious devotion, discipline and service.

"It was when Father Biever became active head of Loyola University then in its scholastic youth, that his influence began to break through to the outside world and to the public of New Orleans. As president of the important Catholic college the Jesuit father was called upon to asist in many civic affairs, and never was he called upon in vain. He was ever ready to join in conference with other leaders, civic and ecclesiastic, and in such conferences his broad grasp and clear vision proved of immense worth.

"Father Biever, despite his great activity in the church, found time to pursue with intensity the investigations that have placed his name high in more than one branch of natural science. His studies on the mosquito especially have been recognized as opening the way to control of that insect. However, that is another side of Father Biever's career, and the one being honored today is essentially his religious life, since the date commemorates completion of fifty years of unremitting ecclesiastical effort. His devotion has been beautiful and the never-failing honor, respect and love in which he has been held by those for whom he has been teacher, friend and pastor tell better than words how fine is the character that underlies the man and the priest."

There are a few points to be added to the above quotation; his activities in helping rid New Orleans of a plague of Argentine ants, and his reputation as a missionary, preacher and retreat master. New Orleans has about fifty churches, but when Father Biever is going to preach, there is not even standing room at the church where he is to preach. And lastly, the imperturbable equanimity, patience, and charity, that are his characteristic qualities, make all who know him pray that he may be spared to us for many years to come.

NEW YORK. *The Dedication of the New Building*—Dedicatory

exercises, including the blessing of the corner-stone, marked the formal completion of the new addition to Xavier High School on West Fifteenth Street, on Sunday afternoon, February 8, 1925. The Right Reverend John J. Collins of Fordham University, formerly Bishop of Jamaica, officiated at the ceremonies. Addresses were delivered by the Hon. Alfred J. Talley, Dr. Francis J. Quinlan, and the Rev. Michael A. Clark, S. J.; Rector of St. Francis Xavier's. The program included the reading of two poems written by Thomas Henneberry and Vincent Sheehan, members of the graduating class of 1925. The reception committee was composed of the officers of the Xavier Cadet Regiment under the immediate command of Cadet Colonel Thomas J. Doyle.

This newly erected Xavier building has a frontage of seventy-eight feet on West Fifteenth Street, and is the last unit of the group of buildings forming the Xavier quadrangle. When Father Clark became Rector of Xavier in 1922, he saw at once that some provision must be made to house the increasing number of students who were overcrowding the accommodations afforded by the old college building and the annex. In 1923 the register showed an attendance of 835 students. September of 1924 brought an actual attendance of 920 boys. Something had to be done, therefore, unless we wished to turn away many applicants. So, on March 17, 1924, the work of demolishing Academic Hall (or as some call it, Alumni Sodality Chapel), erected in 1885, was begun. In its place now stands the splendid fire-proof structure of five stories.

The first floor of the building contains the heating plant of the entire group of buildings, as well as the lavatory, shower and locker rooms. Immediately above is the gymnasium with a regulation basketball court around which runs a seating gallery. The two floors above the gymnasium are devoted to class rooms. The plans of these floors show a series of rooms on the north and south sides of the building with an eight-foot corridor between, which affords passage from the main building to the annex. Each class room accommodates thirty-five students. The roof may be safely used for recreation purposes. That side of the structure facing the quadrangle is finished in unglazed court brick. The front of the building has a granite base trimmed with limestone up to the first story. From the first story to the roof lime spot brick pilasters are used with terra cotta finish. A coping of copper bronze brings to completion our plain, but neat and well constructed building.

May Day—May Day was impressively celebrated at Xavier on May ninth, when the customary Military Mass and Sodality Reception took place in the church of St. Francis Xavier. At nine-thirty the solemn procession of cadets in full dress uniform filed into the church to the music of the great organ played by Professor Pietro Yon. The first exercise was the coronation of Mary's image by the Cadet Colonel, Thomas J. Boyle, while the assem-

bled cadets sang their hymn of praise. There followed the military mass celebrated by Rev. Michael A. Clark, S. J. The martial touch was predominant at the Consecration. The commissioned officers, drawn up in rank and file along the trancept and down the nave, presented a cross of glancing sabres, while the flourish of bugles echoed through the sacred silence. After Mass Rev. John M. Quinn, class of 1910, now assisting at St. Patrick's Cathedral, discoursed on the virtues of Mary as Queen of May and Mother of God. The Sodality Reception which followed called two hundred and fifty cadets to the altar rail, there to be invested and enrolled as Mary's Sodalists. The ceremonies were closed by Solemn Benediction of the Blessed Sacrament.

Annual Military Review—On Sunday afternoon, May seventeenth, the Xavier Cadet Regiment assembled at the Athletic Field of Fordham University for the Fortieth Annual Review. Shortly after two o'clock, to the music of their own band, the cadets swung into sight and marched onto the field, amid the applause of more than five thousand spectators. Drawn up in battalion formation, company front, they were reviewed by Major-General Charles P. Summerall, U. S. A.

The Xavier Grammar School company, clad in full dress uniform of white ducks and cross belts, headed the program with an exhibition of company drill. There followed in quick succession Individual Competitive Drill in the Manual of Arms, Special Battalion Drill of four picked companies, the formal ceremony of Guard Mounting, Evening Parade, reading of roster of commissioned cadet officers for the ensuing year, and final review tendered the cadets of the graduating class of 1925.

The following communication was received from the Reviewing Officer:

Headquarters Second Corps Area,
Office of Corps Area Commander,
Governor's Island, N. Y.

May 18, 1925.

Rev. M. A. Clark, S. J.,
Xavier High School,
30 West Sixteenth Street,
New York City.

Dear Father Clark:

I wish to express to you my appreciation of the entertainment and courtesy which you and your associates extended to me on the occasion of your annual review and competitive drills. I congratulate you on the fine exhibition and manly appearance of your corps of cadets. I was greatly impressed with the precise and determined manner in which the students carried out the various phases of the ceremonies.

Please convey to the members of your faculty, the military instructors and the student body, my appreciation and commendation for their efforts and generous response evidence so much

by the manner in which the exercises were conducted. I extend my good wishes to the members of your graduating class for a very prosperous and happy future. I am indeed gratified at the hearty support and co-operation which you, the school authorities and the student body are rendering to us in our endeavors to provide for an adequate defense for our country in case the necessity of it should ever arise.

Yours very sincerely,

C. P. Summerall,
Major-General, U. S. A.

Commencement Exercises—The graduates of the Class of 1925 received with great joy the announcement that their graduation would be staged in the Grand Ballroom of the Waldorf Astoria. For several years the College Theatre has proved utterly insufficient to accommodate the relatives and friends of the graduates. Each succeeding year saw a curtailment in the number of invitations allowed each graduate, much to the dissatisfaction of the boys and their relatives. Finally it was decided by the authorities at the school that the much-needed relief could be had only by renting a larger hall. And so, the 125 graduates found room for their friends in the Waldorf's beautiful ballroom.

Jesuit Mothers' Guild—On the morning of Sunday, November 15, in the Church of St. Francis Xavier, took place the first general Communion of the Jesuit Mothers' Guild of Greater New York. The Very Rev. Laurence J. Kelly, S. J., was the celebrant of the Mass, and Holy Communion was distributed by Rev. Michael A. Clark, S. J., director of the organization. During mass a musical program was rendered by a quartet of Jesuit scholastics, with Pietro A. Yon at the organ. About three hundred were present at the breakfast which followed, including mothers and fathers of Jesuits as well as relatives, friends and invited guests. The guest of honor was the Very Rev. Laurence J. Kelly, S. J., who, at the close of a pleasant program, dwelt on the many sacrifices that needs must come into the life of the mother of every Jesuit. Other speakers at the breakfast were Rev. Michael A. Clark, S. J., Judge John G. McTigue, Alfred M. Barrett and Patrick J. O'Beirne.

Academy in Honor of Jesuit Martyrs—The ballroom of the Hotel Biltmore was the setting for a scholarly event on Thursday evening, December 3, when, under the auspices of the Xavier Alumni Sodality, an academy was held in honor of St. Peter Canisius and Blessed Isaac Jogues and Companions of the Society of Jesus. The occasion was graced by the presence of His Eminence, Patrick Cardinal Hayes, Archbishop of New York, who spoke of the manifold blessings that have come to America and particularly to New York through the lives and deaths of the Jesuit Martyrs of North America.

The principal address of the evening was delivered by the Hon.

Victor J. Dowling, Justice of the Supreme Court, who gave a most interesting account of the career of St. Peter Canisius. The Hon. John G. McTigue, president of the Xavier Alumni Sodality, explained the purpose of the Academy. The Rev. Michael A. Clark, S. J., moderator of the Sodality, gave a brief history of the growth of the Archdiocese of New York, as this year is the diamond Jubilee year of New York as an Archiepiscopal See.

The Rev. John J. Wynne, S. J., who was vice-postulator for the cause of the Jesuit Martyrs of North America, spoke interestingly of the process leading to the canonization and beatification. Interest was added to Father Wynne's address by an exhibition of paintings of the American Martyrs, a copy of the Jesuit Relation-Canadian Government edition, and original books of St. Peter Canisius.

Sixty-two Years of Leadership—The Xavier Alumni Sodality celebrated the Feast of the Immaculate Conception and its sixty-second anniversary on December 6, with a general Communion followed by breakfast. The Mass was celebrated by the Rev. George Coyle, S. J., of Georgetown University. The Hon. John G. McTigue presided at the breakfast in the new gymnasium. He sketched briefly the interesting career of the Sodality from December 8, 1863, to the present day. The principal address was delivered by Daniel F. Cohalan. Under the title of "Recent Impressions of Europe" he gave a vivid exposition of the political, economic and sociological conditions now prevalent in lands beyond the sea. John B. Coyle made a vigorous address, in which he advocated a universal Communion Sunday, at which all prominent Catholic clubs and societies should participate; the place to be St. Patrick's Cathedral, the day to be Palm Sunday. The Rev. George Coyle, S. J., who for seventeen years taught the sciences at Holy Cross College, spoke enthusiastically of a project he is now interested in; viz, the establishment of a million-dollar foundation for Catholic medical research. The address for the new members of the Sodality was delivered by Dr. John A. Coyle.

Cardinal Hayes Visits Xavier—On Tuesday, November 24, His Eminence, Patrick Cardinal Hayes, paid his first official visit to Xavier since his elevation to the Cardinalate. The new gymnasium was the scene of the reception. After the assembled cadets had come to attention, His Eminence appeared on the balcony and was tendered the formal military salute. The national flag and regimental colors were then borne to the front, and, while the school colors were lowered, the bugles sounded "To the Colors." After this impressive ceremony Cadet Lieutenant Francis Connolly read a poem dedicated to His Eminence, entitled "Our Shepherd Prince." There followed the singing of the school song by the assembled cadets, an address of welcome by Cadet Colonel Westhead, and the presentation to His Eminence of an embossed coat of arms. This presentation was accompanied by a brief ad-

dress given by Cadet Major Edsal Case on the inscription on the coat of arms, "Mane nobis, Domine."

At the conclusion of Major Case's address the Cardinal arose to respond. In his talk he expressed his appreciation of the reception in his honor. Recalling the vast number of distinguished and successful men in all walks of life who had graduated from Xavier, he exhorted the students to follow in the footsteps of these illustrious predecessors. He then endeared himself to the boys by suggesting a full holiday. As a fitting conclusion he imparted his blessing to the assemblage.

Dedication of Shrine—The evening of September 23, 1925, will long be remembered by the devoted clients of St. Francis Xavier; for on that night the new shrine to the parish patron was unveiled and blessed by Reverend Father Rector. The shrine, which is the gift of one person, consists of a carved body of polished oak from the Gorham factory in Connecticut, surmounted by a baldachino, in which is set a tubular electric light that makes resplendent the white marble statue of St. Francis Xavier, which occupies the central position in the shrine. The statue came from northern Italy. The decorations for the occasion were the work of Brother Downey, the sacristan, and added greatly in giving a fitting setting.

The Rev. William T. Tallon, Assistant to the Provincial, presided at the ceremonies, which opened with a procession. It is estimated that nearly a thousand people joined in the singing of the hymn to St. Francis. After the unveiling and blessing, a sermon was preached by the director of the Wednesday Night Devotions in honor of Saint Francis, Father Louis Wheeler. After the recessional several Fathers were kept busy applying the relics to the many who crowded the altar.

Regis High School. *New York. Graduates*—Regis High School opened its doors to over seven hundred students last September and will have nearly one hundred and five graduates in June, 1926. Of last year's one hundred students successfully completing the prescribed course, forty-six are pursuing the A. B. and B. S. course at Fordham while five attend Law at the same University. Holy Cross claimed eleven Freshmen, the College of the City of New York three and Columbia four men for Medicine or Dentistry. Two went to Stevens Institute. Annapolis, St. John's (Brooklyn), Fordham School of Social Service, Villanova and Damrosh School of Music of New York welcomed one each. Of the six who began studies for the priesthood, three went to St. Andrew's, two to Cathedral and one (aspiring for the Dominican priesthood) to Providence. It may be mentioned in parenthesis here that a 1924 graduate also went to our novitiate in Poughkeepsie from Fordham Freshman last summer. Thirteen of last year's class are pursuing business careers and five remain as yet unaccounted for. Besides the two Province scholarship winners the class of 1925 did credit to Regis by winning two others. One was in the person of James Travers, in the Order of Elks Queens

County Scholarship, and the other, in the Brooklyn Chapter Knights of Columbus Scholarship, was won by Edward Gannon. Both Mr. Travers and Mr. Gannon had the choice of any University. Mr. Travers chose Fordham and Mr. Gannon, St. John's College, Brooklyn. So, of the one hundred graduates eighty-three have gone on to higher studies, sixty-two are taking these studies under Catholic auspices and of the remaining seventeen all but five are taking technical or professional courses.

OHIO. THE NOVITIATE, MILFORD. *The Long Retreat*—The first Long Retreat at Milford began on the evening of October 2 with twenty-five scholastic novices and one novice brother as exercitants.

From Florissant—Because of the large numbers in first year at Florissant Rev. Father Provincial decided to send ten novices to Milford. Accordingly on the evening of September 22, Milford held a second reception when nine scholastic novices and one novice brother arrived. They were: C. Vollert, J. Sullivan, Malloy, Frommelt, Flynn, Dollard, Ryan, Lynch, O'Connor and Br. Kremer. This addition gives Milford a community of 56, three Fathers, three brothers, two novice brothers and 48 scholastic novices.

Our Friends—Every member of this community is more grateful than he can say for the fine charity which has been exercised towards us in our new home by so many in the various houses of the Province. The two communities of Cincinnati have been very patient and kind in the face of all the demands we have made upon them. Father Bronsgeest just recently turned over to us a great part of the old Seventh Street Sodality Library, 1,090 volumes in all with a set of the Catholic Encyclopedia included. The books were sent out in the Ford truck of the Christ Child Society, and when the load was safely deposited under our roof the driver said: "Now the Ford is also yours." Books were also received from Regis College and Sacred Heart Parish, Denver, the two Chicago communities, Omaha, John Carroll, *Loyola Press*, *The Queen's Work*. The needs of our sacristy were much relieved when we received from Father J. Foley's Mission Society, Detroit, five full sets of vestments. Florissant too, poor though she is, came to our assistance in a very practical way when Rev. Father Rector and Br. Ehrbar boxed up a half hundred hens and sent them on to us. We take this occasion to thank all who have given us such material help.

The Campus—Mr. Schmidt, brother of Father Austin, Mr. Leibold and others conceived the plan of converting the large open space behind the refectory building into a campus. Coach Meyer of St. Xavier came out with his instruments and laid off the baseball diamond, and for the past three weeks men and teams have been at work, with the result that now we have a first class athletic field with ample room for all sports.

The Farm—Our farm is taking on proportions. In the barnyard we count three horses, four cows, seven pigs and eighty chickens. Through the industry of our one hired man, Aaron, a

colored gentleman, the lofts are full of hay and a fine field of corn stands ready for picking. Some forty fruit trees, which are scattered about the premises, gave very little return this season.

TOLEDO. *St. John's College. New Principal in the High School*—Just before the opening of school, came the appointment of Father Michael H. Lutz as principal of the high school to succeed Father Louis A. O'Connor, who retired from the office after an incumbency of five years. During that time Father O'Connor raised the school to the high plane of scholarship and discipline for which it now enjoys such an enviable reputation in this locality. The result has been that St. John's has more applications than can be accepted, thus rendering possible the setting of entrance requirements that keep the quality of the students received above the average. Until last year Father O'Connor was also dean of the college department. The growth of the college, however, rendered imperative the appointment of a special head for that department, and Father Engelen was appointed Dean. The rapid growth of the college is, without doubt, due for the most part to the energy and efficiency with which Father O'Connor labored during his administration.

High School and College Enrollments Set Record—At the time of writing the high school and college have the largest number ever enrolled in either department. The college enrollment increased 75 per cent in two years. In the high school all the students of Third and Fourth High take Latin and Greek. In the college, Greek is taken by 18 freshmen and 21 sophomores; Latin by 29 freshmen and 28 sophomores.

St. John's, a University—It is not generally known that St. John's College is but a part of the larger organization known as St. John's University, which embraces Mary Manse College, an institution for women, the Teachers' College holding classes each Saturday and also during the summer, and lastly the Extension Department, which conducts courses by correspondence. In the Teachers' College courses are given in Latin, French, English, History, Education, Mathematics, Biology, Chemistry, Philosophy, Psychology, and Sociology. Classes are held at St. John's College, Mary Manse College, and Cathedral Chapel School.

PHILADELPHIA. *The New College.* On Sept. 27, (1925) the first spade of earth was turned by Rt. Rev. Bishop Crane on the ground purchased for the new college at Overbrook.

Before an immense gathering of friends and benefactors a Solemn High Mass was sung at an open-air altar built temporarily on the new site. Rev. Father Rector was the celebrant. Rev. Joseph Wolfe, in whose parish the new college will be situated, was deacon and the Rev. Michael Brown of the Church of the Incarnation, sub-deacon. Fr. Shaffrey, S. J., preached a stirring sermon on Catholic Education. After the Mass the Rt. Rev. Bishop made a short but impressive address, in which he pledged his wholehearted supoprt to the new college. After the address the Episcopal benediction was imparted. Then Bishop Crane, surrounded

by a very large body of attending clergy, turned the first sod, and begged God's blessing on the new Catholic College to be erected in Overbrook.

St. Joseph's College — For the first time in her history St. Joseph's College was honored by having one of her sons raised to the dignity of Archbishop, when on August 11th the Most Reverend John T. McNicholas, O. P., was enthroned as Archbishop of Cincinnati. He left St. Joseph's for the Dominican Novitiate in 1894. Another former St. Joseph's student, who lately assumed the mitre and crozier, is the Right Reverend Daniel J. Gerche, D. D., Bishop of Tucson City, Arizona. Right Reverend Edwin V. Byrne, formerly missionary in the Viscayan Provinces of the Philippine Islands, and recently consecrated Bishop of Ponce, Porto Rico, is closely connected with St. Joseph's. Two of his cousins are students here, and his sister, a nun of the Congregation of the Immaculate Heart, teaches in our Gesu Parochial School. In addressing the students here he expressed his admiration of the work of the American Jesuits in the Philippines. He also remarked that the Jesuit students of the Ateneo de Manila gave him a rousing send-off, and returning to his home city of Philadelphia, he receives an enthusiastic welcome from the Jesuit Students of St. Joseph's. The Reverend Joseph J. McDowell, one of our most ardent alumni, has recently been appointed pastor of a church in Lenni, Pa.

The Villiger Debating Team journeyed to Worcester to debate Holy Cross College on the question of government ownership of the anthracite mines. The Pennsylvanians naturally opposed federal ownership; nevertheless after a hard contest they lost the decision. The Holy Cross men, true to the advantages of a boarding college, were clearly the better speakers. But the Villiger debaters are not disheartened. Their invasion of New England, if not successful, was at least creditable.

The Sodalities in both College and High School are in a flourishing condition. The Mission Sections are active in dispatching articles of devotion to the Pacific regions. The boys are urged to help their less fortunate brothers in the Faith by prayer and little sacrifices. Since Sodality meetings are held at 8:00 A. M., and begin with Mass, many, in some cases all, the Sodalists begin the day with Holy Communion. The Little Sisters of the Poor, who have a house in our parish, asked the school authorities at Christmas time whether a collection might be taken up for them. The students responded as usual in a worthy manner, and helped to gladden the Christmas time for the aged folks.

The class of High School Chemistry has recently been transferred to their laboratory on the third floor of the new high school building. There they found a well lighted and tiered lecture room, a lecture table with all modern appliances of gas and water, a large storeroom, neat cabinets, and a little study room for the instructor. The Kewanee Company, school furnishers, consider

ours the best equipped high school laboratory in Philadelphia. A law of the State of Pennsylvania requires that students have one year of Chemistry in High School. So while our rivals in the Province Examinations from other Jesuit High Schools are busy with the classics entirely, the St. Joseph's boys must carry on something of a mixed classical and scientific course.

The Barbelin Debating Society for the upper class boys of the High School, rejoices for the first time in its history in the possession of a spacious and bright hall exclusively for their own dissertations and debates. This is a stimulus to the already energetic debaters, and it is hoped that many a well earned forensic trophy will deserve a space on the walls of Barbelin Hall. The St. Joseph's Prep Chronicle continues to receive from other schools acknowledgements of its high literary merit.

The Philadelphia Diocese is the best organized in America with regard to primary and secondary education. There are already two large and flourishing free diocesan High Schools, while a third will be opened in September, 1926, in the suburb of Frankford. This makes the position of our own St. Joseph's High School unique, at least among Eastern Jesuit High Schools. A high standard may be fearlessly maintained, and at the same time we are relieved of bearing the full burden of Catholic secondary education. With our own and three diocesan high schools flourishing, with one more neighboring in Camden, to say nothing of Trenton and Wilmington nearby, what phenomenal opportunities are there for our new college, to rise in Overbrook! May God hasten the day.

PHILIPPINE ISLANDS. *Manila.* Near the end of July, Father Patrick Rafferty left his work in Physics at the Ateneo, for Davao, in Mindinao. He is the second of this generation of American Jesuits to be assigned to the Mindinao "bush" work. In his letters he says that he is working away steadily at the languages, Spanish and Visayan, and that one of the most important problems facing them is the starting of parochial schools.

Fathers Mark McNeal and Francis O'Hara have come from Tokyo and have been assigned to the Ateneo. Father José Reyes has arrived from his Tertianship in the States and has been attached to the Seminary College of San José. Monsignor José Clos, S. J., Bishop of Zamboanga, has returned from his "ad limina" visit to Rome, as has also Monsignor Sofronio Hacbang, Bishop of Samar and Leyte. The latter who returned through the States, speaks very highly of American Catholicism and of the wonderful reception that was given him at Woodstock.

Twenty Maryknoll Fathers from China arrived in Manila in July, forced in from their missions by the wild conditions of that war-ridden country, and unable to find suitable housing in Hong Kong. Ours was the great pleasure and good fortune of offering refuge to these American fellow missionaries in our Villa house at Santa Ana. There they stayed for some four months,

busying themselves with the Chinese language until in November they received the welcome word to return to their post of duty.

Ateneo de Manila—The month of October this year witnessed, besides the usual daily Marian devotions at Our Lady's flower-decked shrine, the solemn Enthronement of the Sacred Heart in the College. This took place on the feast of Saint Margaret Mary. The beautiful new statue of the Sacred Heart, product of Filipino workmanship and paid for by students' contributions, was solemnly blessed in San Ignacio Church by His Excellency, Monsignor Piani, the Apostolic Delegate. This was followed by Solemn High Mass, and then between lines of cadets standing at attention, the statue was carried along Arzobispo St., and up through the main entrance of the college, to be enthroned on its pedestal in front of the President's office on the first floor. There does He stand, consecrated King of all Ateneans, whilst locked in the base of His throne are cards imprinted with the name and appeal of every student who contributed to the erection. This erection is but one manifestation of the ardent devotion to the Sacred Heart that exists in the school, due to the zeal of Father Morning, the Director of the League of the Sacred Heart.

Father Haberstroh is acquiring great influence in this metropolis of the Islands by his newspaper and magazine articles, and by his lectures. This began last July, when as Chaplain of Florida and Nebraska Halls, the two Catholic dormitories for boys, he began a series of weekly apologetics lectures. Just at this time an American Protestant, Professor Townsend of the University of the Philippines, produced a deep stir in the university and the city by strongly advocating birth-control. Father Haberstroh's pointed answer, before a large group of Catholic students of the University, was given much publicity, and in the warm debate that ensued in the press, he was the protagonist for the Catholic side. He and his co-workers succeeded in arousing wide disapproval against this latest diabolical importation from the States. Many bad ideas, however, had been disseminated to help undermine the happy stability of the Filipino home. Would that men of Townsend's calibre could be kept at home instead of coming here to occupy positions in the Government and government University!

Soon after, by a number of articles on Evolution, Father Haberstroh was able to combat quite effectively the radical Evolutionists, and more recently, when the Divorce Bill passed the Legislature, his writing, it is believed, was a prime factor in arousing public sentiment to influence the Governor-General to veto the Bill.

Some of the Ateneo fathers were responsible for the beautiful Catholic funeral given to Pancho Villa, the little Filipino who had been the champion flyweight boxer of the world. Although only an athlete, Villa was the first world figure the Filipinos

have produced, and he was the idol of his people. The Protestants well realized the value of making him appear as a Protestant, but their efforts were thwarted in San Francisco, where Villa died, by Father Pius Moore, S. J., the staunch friend of Filipinos in that city, and again at Honolulu, where they tried to hold Protestant services over the body. In Manila they redoubled their efforts, with a keen eye for the ensuing publicity, and even offered a splendid plot in the Protestant cemetery to the little boxer's widow, who seems to have been bewildered by it all. But they were checkmated, and what was said to be the largest funeral procession in the history of the country began after solemn services in San Ignacio Church and ended with Father Siguion, S. J., pronouncing the last blessing over the grave in Laloma, the Catholic cemetery.

An excellently compiled and printed book on the irregular English verb has been published by Mr. Moran, S. J., to help in the difficult work of teaching English in the Filipino schools. This is the second text-book gotten out by the American Fathers, the first being Father Prendergast's masterly book on English pronunciation. This fall also saw the appearance of the first number of the Ateneo Prep Chronicle, a monthly news-sheet for the Grade school, and the formation of a special crack company in the Battalion, to be known as the Byrne Rifles. They have a special uniform for dress occasions, modelled closely on the West Point uniform.

ZAMBOANGA—MINDANAO. *First Columbus Day Celebration.*—Our first Columbus Day Celebration commenced with a special mass for the knights. This had been set for six o'clock, but the men had been assembling since the rising of the sun. The visiting dignitaries of the Order from Manila and Cebu led the way into the cathedral, while the others followed marching two by two. The entire procession advanced in the figure of a cross, and a beautiful banner of golden silk floated over the centre. This had been hand-worked for the occasion by the "Madres." At the altar rail, the grand knight presented the banner to the visiting chaplain, the Rev. Richard Schmidt, S. J., who, having blessed it, returned it with the words of the ritual formula. The grand knight then entered the sanctuary and placed the banner before the bishop's throne.

During the mass the singing was conducted both by the knights and by the girls from the Catholic Centre. It ended with the ever popular "*No Mas Amor que El Tuyo.*" This is a beautiful Spanish hymn by which the entire congregation consecrates in song both their hearths and their hearts to the Sacred Heart of Jesus.

At communion time two prie-Dieus with brilliantly colored cushions were prepared and placed inside the sanctuary. Then two by two the officials of the knights advanced, humbly knelt and received their Master. Having genuflected, they turned respect-

ively to the right and to the left and returned to their seats without interrupting the lóng continuous line that extended to the rear of the cathedral. Everybody, of course, went to Communion, and the Protestants and Masons, who crowded the entrance, were visibly impressed.

Afternoon devotions were held at the shrine of Fort Pilar, erected in 1734. The entire parish joined in the pilgrimage, which was headed by the ever-present band.

The formal dedication of our new K. of C. Hall was celebrated in the evening with a reception, which lasted from eight o'clock until twelve. It had been found necessary to restrict the number of invitations. Over three hundred of the "Principales" of Zamboanga were in attendance. These form the social elite, a class composed chiefly of those who held government positions under the Spanish administration, together with their present day descendants. By pre-arrangement with the Lieutenants of Constabulary, four of whom are knights, all Moros were kept at a safe distance from the building. This was accomplished by twelve well armed soldiers stationed at the various avenues of approach. As a result, the peace of mind both of the entertainers and of the entertained was all that could be desired. Initiation was held on the following night.

In regard to the knights, I must say that I have never met a more responsive group of men. All I have thus far asked them to do was done at once. Their cry is always, "Well, what do you want, Father? Say it and it will be done!" or again, "You know what you want; just go ahead and let us have the bill!" When only fifty in number (the number is now one hundred) they contracted for our present quarters, paying for the rent and fixtures, one detail of which included one hundred chairs at six pesos each. The Library and Reading Room are a delight to the eye and a source of frank amazement for visitors from Manila and Cebu. These rooms are always open to the public, and a notice to this effect is printed periodically in the *Mindanao Herald*. At present we have 800 books. Our mailing list of Catholic Literature is active, and reports from outlying districts are most consoling. These prove beyond question, that we have tapped a valuable vein with a quick yield in appreciation and with a promise of lasting good. So far the knights have mailed or distributed personally over 14,000 pieces of literature. If I can continue to furnish the literature, they will circulate it and bear all incidental expenses, as, for instance, the cost of transportation by boat from one island to another.

The Grand Knight is Mr. Pablo Lorenzo, a native of Zamboanga, former member of the Legislature and at present a representative of many big business interests, including the Rockefeller Oil Co. Every Wednesday evening he conducts a special lecture for his brother knights, in which he explains the constitutions of the Order. He is a clever lawyer and illustrates

his talks with blackboard outlines. Moreover, he is giving a series of illustrated lectures on the catechism. I first compose them in English and he translates and delivers them in Spanish. To my "English Section" in the "Hojas Catolicas," the bi-monthly news organ of the diocese of Zamboango, and my Sunday morning lectures in the Mindanao Theatre, I have added another phase of work, which may be interesting. For a long time I have been receiving many encouraging letters from teachers in the outlying districts, where there is no priest. I have thought of writing a few pages to the principal of each of these schools to be read to the Catholic teachers, when they assemble for the recitation of the rosary, in their crumbling, old churches. This will show them that we are in sympathy with them, and will give them a bit of consolation, together with some, maybe much, information. On their part they will have an opportunity to write down their difficulties, which will be answered by return letter. All this will bring the priest to them in a rather unique way, and it may happen that when they come to town they will run in and visit the padre and have their problems finally solved. Already many couples have been here, who had been married by the magistrate. In certain places, my present superior has to give permission to governors to marry Catholic parties validly. The need of priests is evident from this and other but greater difficulties.

October 14, 1925.

Rev. Father J. J. Monahan, S. J.,
Zamboanga, P. I.

Dear Father Monahan:

Typical of the replies which the Knights of Columbus are receiving from public school teachers in this Province of Zamboanga, are the attached letters from them. Over five hundred bundles of literature, especially "America," were sent out in the month of September to teachers in townships of this Province.

Thanks to the help and assistance of respectable Catholic men in the Government service, we were able to accomplish the distribution of these magazines with signal success and without much expense.

Mr. Ruiz, the academic supervising inspector of all elementary and intermediate schools in this province, told me just a few days ago that during his last tour of inspection he found that the magazines sent to school teachers (specially the "America") are of much help to them and consequently to their pupils. Mr. Ruiz stated that these teachers are stationed in communities which because of their agricultural or rural character are far from a town or city, and cannot boast of a public or circulating library. The meagre salaries these teachers receive, ranging from twelve to fifteen dollars a month, is just enough for their subsistence, and at times, as has happened under my observation, they could not even afford to buy a cake of soap. So far are they stationed from centers of civilization and so little is their pay!

Some of the magazines, such as the "Messenger of the Sacred Heart," "Columbia," and "Extension Magazine" were being used by the teachers and students in their language course, and such pictures in color as the "Lady of the Flower" and others of its kind were put in frame and used to decorate the school room. The great amount of good that will follow from this is easy to understand.

This work having been undertaken, thanks to your untiring efforts and the generosity of your friends in the United States and elsewhere, it becomes our duty to make it a permanent activity of the Order, as not to do so would be a great mistake on our part, especially if we consider the promise we have made to the school teachers.

We have no doubt that you and your friends in America shall continue as heretofore furnishing us with the means of spreading the light of education and the Catholic Faith to those who have the destinies of our children in the hollow of their hands.

Thanking you, dear Father Monahan, and your good friends in America, I have the honor to be

Fraternally and sincerely yours,

(Sgd.) PABLO LORENZO.

PRAIRIE DU CHIEN. *Golden Jubilee*—On Wednesday, September 30, there was celebrated at Campion the golden jubilee of Brother Herman Klemmer. The festivities opened at seven in the morning with a solemn high Mass at which Rev. Father Rector was celebrant. Father Schutte, deacon, and Mr. Holton, subdeacon. Father Hessel preached the sermon. The venerable jubilarian occupied a special place in the sanctuary. The entire student body was present.

Brother Klemmer was born at Cologne, May 2, 1852. In 1875, he entered the novitiate at Exaaten, Holland. The following year he was sent to England, where in the town of Portico, then a tertianship, he pronounced his first vows. For the next ten years, he was stationed at various houses in England. In 1887, he came to America and spent three years among the Sioux Indians of the Pine Ridge Agency. Then came a three years' stay at the Jesuit church and school at Mankato, Minn. In 1894 he came to Campion, where he has resided ever since.

The venerable brother has the unique distinction of having been employed as gardener ever since he entered the Order. He is still hale and hearty and bids fair to be on active duty when the time of his diamond jubilee, ten years from now, arrives.

ST. LOUIS. *St. Louis University. School of Education*—The School of Education began its career rather auspiciously with an enrollment of 253. Six priests, three Brothers of Mary, 111 Sisters and many teachers in the public schools are taking courses. The religious congregations of women represented number thir-

teen, namely, Sisters of Notre Dame, of St. Joseph, of St. Francis, of St. Dominic, of the Precious Blood, of the Blessed Sacrament, of Mercy, Religious of the Sacred Heart, Daughters of Charity, Sisters of Charity, B. V. M., Ursuline Sisters, Roman Ursulines, Loretto Sisters.

Course in Social Economics—Rev. Joseph Wentker, pastor of the church of Our Lady of Perpetual Help, is giving a semester course in social economics in the University Extension department.

Law Extension Course—A citizenship extension course is to be given Tuesday nights by the Law School. Father Lilly will give five lectures on the origin and development of constitutional government in the United States, followed by Shepard Barclay on constitutional government, and J. Hugo Grimm on the administration of justice. The course will be inaugurated on November 3, and will comprise twenty lectures. Credit of one semester hour in the A. B. course will be given by the College of Arts and Sciences.

University Library Increasingly Used—With classes and lectures distributed over the entire working day the library has come to be a much more frequented mart. The patronage, too, is very cosmopolitan. College men and women, secular teachers and Sisters of different religious congregations, Resurrectionists and secular priests, to say nothing of our Fathers, Scholastics and Brothers, all make us realize that we are deriving some good from the treasures long hoarded in our "House" library. The circulation of books has doubled and trebled, and the use of books in the library in increasing very pronouncedly.

SPRING HILL. *Golden Jubilee of Rev. Theophilus De Beurme*—On Saturday, December 12, 1925, at Spring Hill College, Father Theophilus De Beurme celebrated his Golden Jubilee. This epochal event in the life of a Jesuit, not granted to many, is particularly felicitous in the life of Father De Beurme, who spent many long years as a missionary priest in the small towns of Alabama and Florida. The missionary spirit has ever burned in the heart of Father De Beurme, and fired his entire life with the zeal of an Apostle. It was this spirit which urged him to leave his native land of Belgium, where he was born at St. Genois, on April 21, 1855, and to enter the novitiate of the Society of Jesus at Grand Coteau, La., fifty years ago. After four years of novitiate and juniorate, Fr. De Beurme began his work in the class room, teaching at the High School in New Orleans, where he remained for two years. The following two years were spent at Spring Hill as prefect of the junior division. During these years of prefecting, when "a big night" to the boys of that day meant the overthrow of the peaceful night life of dormitory quietude, Fr. De Beurme had many opportunities to experience the weary vigil of the long night watch, and to use, as he did so effectively, the weapons of patience and charity—his armor during the successful years of missionary labors as a priest. Leaving Spring Hill in 1883, he

entered Woodstock College, Woodstock, Md., to begin his philosophical studies. Getting back to the routine of class and study, after four years of regency, was not any easier in those days than now. In 1886, after Philosophy, Father De Beurme returned South, to begin his second term of regency, which lasted for another four years; not an uncommon occurrence in pioneer days, when colleges were being founded and vocations were few. For his theological studies he returned to his native land of Belgium, where he was ordained at Louvain in 1892. After his third year of probation at Manresa, Spain, he returned to America. He was appointed Minister at the novitiate at Macon, Georgia, and subsequently Superior at the residence at Selma, Alabama.

After these years we find Father De Beurme beginning what may be called the work of his life—the realization of his young heart's dream and sacrifice. For the zeal of the Apostle animated his life, and during the following long years, the poor and neglected country sections of Alabama and Florida experienced the kind and solicitous care of this good pastor of souls. The scattered flock, separated many miles from the mission station, was visited regularly by Father De Beurme, who spent his days "going about doing good." He counted not the cost to self, the greatest sacrifice perhaps being the months of solitude, hundreds of miles distant from the nearest fellow priest. There are no churches or colleges which bear witness to the zeal of this apostle of the faith, but in the hearts of men separated from the spiritual advantages of city and town, Father De Beurme has planted the cross and the work of his life verifies the promise of the Good Shepherd: "And the poor shall have the Gospel preached to them." To the students of Spring Hill who have been taught the love and mercy of the Sacred Heart by the fervent appeals and never-tiring kindness of this apostolic man, the golden jubilee of Father De Beurme was a day of gladness. Mass was sung in the students' chapel with the Venerable Jubilarian as celebrant. The students' reception to the Jubilarian took place the evening of Sunday, December 13, in the College hall. Cablegrams, telegrams, and letters of congratulation were read before the community at the Jubilee celebration. Of particular appreciation was the offering of fifty masses from Very Rev. Father General. *Ad multos annos!*

WASHINGTON. *Hillyard, Mount St. Mary's Missionary Society*—One of our livest activities is the Missionary Society, which was established in the Fall of 1918 and primarily intended as a means of converting and ministering to the negroes living nearby. Soon, however, it became a unit of the Catholic Students Mission Crusade, and thus its scope was broadened so as to embrace the world. Later on the blessing of V. R. Father General was solicited and obtained.

Father McAstocker's Plan—The idea is to establish a kind of "Confraternity," of "Jesuit Mission Helpers," the object of which is to interest the laity in assisting and supporting the Jesuit Mis-

sions in the Northwest and Alaska. It aims to enroll as members all those who are either directly or indirectly under the influence of the Jesuit Fathers. Especially does this Society desire to have as co-workers the students of our colleges, the children of the Parochial Schools under the direction of the members of the Society of Jesus, and academies to which Jesuit Fathers minister.

The means which members of this society use are two-fold: Spiritual and Financial. The Spiritual consists in praying each day for the success of the Missions. Saying at least one Hail Mary each day for the success of the Missions in general, but in particular for the specific Mission which the individual college or school should decide to adopt. In return the members share in the immense good accomplished by these Pioneers on the outskirts of civilization. By receiving Holy Communion, by prayer, by self-conquest performed for a definite purpose, added strength and new ardor are given to the overburdened soul of the Missionary.

The members of this Society pledge themselves not only to pray and have prayers offered for the success of the Missions, but they also oblige themselves to give a little each month towards the financial welfare of the great cause. Each member pays ten cents a month towards this purpose, and it is distinctly understood that this small sum is not to be mentioned or asked for from the parents, but must come spontaneously from the individual who saves it from his little spending allowance. Besides these ordinary means, mite-boxes will be placed in the class rooms and study halls, where each boy and girl may drop in their few pennies and thus swell the total amount.

With this two-fold assistance despondent Fathers and Sisters who are working beyond the pale of civilization will take renewed heart and courage to go on in the noble work that has been started.

WESTON. *Celebration in Honor of Jesuit Martyrs*—The day appointed for honoring the newly beatified martyrs, Jogues,Brebeuf and their companions, was January 30. A Triduum of benedictions preceded. A panegyric also, pronounced by one of the scholastics, helped to arouse the spirit of joy and congratulation with the entry of these latest Jesuits into the ranks of God's Blessed. Reverend Father Rector officiated at Solemn Mass and at Solemn Benediction. An academy in the evening completed the program. Brotherly pride and devotion recounted the twofold achievement,—the seed of apostleship and martyrdom sown in the seventeenth century, and the harvest of honor and felicity reaped in the twentieth. Praise of our heroes was recited in Latin, French and English verse. Orchestra and choir, with violin and vocal solos, contributed to the success of the occasion. Simplicity was the tone of Weston's first celebration in honor of the North American martyrs.

WORCESTER. *Entrance Requirements*—The office of the Dean recently made public the following announcements regarding ad-

mission to Holy Cross College which will go into effect with the class of 1930.

Admission to the college will be either by the regular college board exams held in the usual centers for these examinations; or by the special college exams which will be held in specially selected centers throughout the country. Graduates of Jesuit high schools will be admitted on a mark of seventy-five per cent in the Jesuit inter-collegiate examinations.

The centers which have been settled upon to date in which the Holy Cross exams may be taken are as follows: St. John's Prep at Danvers, Mass.; Boston College; Crosby High School, Waterbury, Conn.; St. Thomas' High School, Scranton, Pa.; Cathedral High School, Springfield, Mass.; Cathedral High School, Albany, N. Y., and St. Joseph's High School, Manchester, N. H. Plans for centers in New York City and in Cleveland are pending. This list will be augmented as further plans develop.

An entrance examination fee of three dollars will be charged, but will be refunded should the student's record of high school work prove unsatisfactory. This record, covering three and a half years of high school work, must be at the college on or before February 15th.

Due to the necessity of restricting registration, passing of the examinations will not necessarily mean admission to the college. The highest marks will be accepted and when the limit of registration is reached, those remaining, although they may have passed the examination, will be refused admission.

Registration—The student body of Holy Cross now numbers 1102, of whom 330 are Freshmen, and 774 are resident students. About 400 were refused admission.

Mission Fund—From the opening of classes until the Christmas holidays the sum of $1360 was contributed by the student body to the support of missions in foreign lands and in the United States. The principal source of this generous assistance is the weekly envelope collection, to which each student is asked to contribute ten cents.

Fathers' Day—Holy Cross celebrated the second annual Fathers' Day on Saturday, November 14th, and close to one hundred and fifty fathers accepted the invitation of Rev. Joseph N. Dinand, S. J., to spend the week-end on the Hill. The observance extended over Saturday and Sunday, and the activities of the students in nearly all the various phases of college endeavor were illustrated for the benefit of the guests.

The visitors attended the football game with Rutgers University on Saturday in a body, marching down to the field behind the band. After supper in the refectory at 6 P. M., adjournment was made to the Auditorium where a lively and varied program was offered for their approval. A debate between teams representing the Philomathic and B. J. F. Debating Societies was the feature of the evening. The question was "Resolved: That the

French government should pay its war debt to the United States on terms laid down by the United States."

The judges awarded the decision to the affirmative by a unanimous vote.

An entertainment arranged by the marshal included a reading by William F. Berghold, '26, and a musical program by the Hill-toppers.

Mass at 6.45 A. M. on Sunday was celebrated by Rev. George F. Strohaver, S. J., who also preached the sermon. The choir under the direction of Mr. Bouvier with John F. Sullivan, '26, as organist, sang during the Mass.

Two Alumni Are Made Knights of St. Gregory—Notice was received at the college on November 23 that Dr. Michael F. Fallon, '84, and Judge James B. Carroll, '78, have been made Knights of St. Gregory.

Dr. Fallon is head surgeon at St. Vincent Hospital, Worcester, Mass. Judge Carroll is on the bench of the supreme court of the state of Massachusetts.

Course in Music Instituted—John Patten Marshall, present head of the musical department of Boston University, has been added to the faculty of Holy Cross this year and is giving a course in the appreciation of music. With the increased interest in music on the Hill, such a course was deemed advisable, and Professor Marshall was selected as the best man for the position.

Born in Rockport, Mass., he studied music in Boston with Edward Alexander McDowell, Benjamin Johnson Lang, George Whitefield Chadwick and Homer Albert Norris.

Home News—On Monday, November 2, Father Swickerath, succeeding Fr. Joseph Woods, who died last June, started his course of Lectures on Church History. Fr. Swickerath was formerly History Professor at Holy Cross College.

On Monday, November 23, the Fall Disputations were held. Those taking part were: De Gratia Christi, Defender, Fr. J. D. Nugent; Objectors, Fr. A. Guenther and Fr. J. Smith. De Sacramentis in Genere, Defender, Fr. E. Pouthier; Objectors, Fr. J. Kelly and Fr. R. Lloyd. A paper on Sacred Scripture entitled "The Record of Genesis and the Evolution of the Human Body," was read by Fr. J. Keep. A paper on Canon Law, entitled "Exemption of Religious in the Code of Canon Law," was read by Mr. T. Ray.

On December 3, a Reception of Promoters of the League of the Sacred Heart was held by Father Barrett, Spiritual Father, for the benefit of those who had not been enrolled.

On December 22 took place the Consecration of the Altars of the New Chapel. The Consecration was performed by Fr. H. Papi, Professor of Canon Law, assisted by Fr. Busam, Mr. Madden and Mr. Hughes. The ceremony "*consecratio altaris portatilis*" was private, taking place at five fifteen.

Christmas Day—Solemn High Mass, Celebrant Rev. Fr. Rector,

Deacon Fr. W. McGarry, Sub-Deacon Mr. J. Sweeney.

On Tuesday, December 29, Fr. F. X. Byrne, former President of the Ateneo, visited Woodstock and during his stay of two days, interestingly narrated in informal talks the experiences of his travels back from the Philippines.

Thursday, December 31, Solemn Benediction, with the chanting of the "Te Deum" and the Consecration of the World to Christ, the King of Human Society. Celebrant was Very Rev. Fr. Provincial, Deacon, Fr. R. Lloyd; Sub-Deacon, Mr. J. Sweeney. January 1, Solemn High Mass in honor of the feast of the Circumcision of Our Lord. Celebrant was Rev. Fr. Provincial, Deacon, Fr. W. O'Shaughnessy; Sub-Deacon, Fr. J. D. Nugent.

On Friday, January 15, the old organ was taken apart and removed to the choir loft of the New Chapel. Owing to the impossibility of obtaining a professional organ builder to undertake the task, the work was done by two of the Theologians.

Sunday, January 17, the New Chapel was opened after it had been blessed by Rev. Fr. Provincial preceding the Community Mass.

On Tuesday, February 2, Feast of the Purification of the Blessed Virgin. Brother J. Ondus pronounced his last vows.

The Vow Mass took place in the New Chapel. Besides a substantial Spiritual Bouquet tendered him by the Community, an entertainment comprising the following program was held in his honor in the evening: Orchestra, Selections from Student Prince. Poem by Mr. R. R. Sullivan; Vocal Solo by Mr. J. McCarl; Duet by Mr. R. Flaherty and Mr. H. McNally. Greetings by Fr. W. O'Shaughnessy. Orchestra, Marche Indienne.

On January 30, Woodstock celebrated the solemnization of the canonization of St. Peter Canisius. The panegyric was preached on the day preceding by Mr. James Brennan; the academy was held on the second day, and the Solemn High Mass was sung on Sunday morning by Father Pouthier.

The academy was opened by the "Sanctus" of Gounod, which our orchestra rendered pleasingly. Next was unveiled a splendid canvas painting done by Mr. Purcell, picturing the Saint, the Emperor Ferdinand and Cardinal Ottone. The painting was really a framework, out of which the first three speakers made the days of Canisius live for us again. John. McLaughlin spoke in the person of the Emperor, and outlined in a soliloquy the chaotic religious conditions of the Empire, and his own despair of finding a force to cope with the triumphant sweep of Luther. The cardinal then entered, impersonated by Mr. Daniel Meagher. The Emperor briefly lays the terrible crisis before the churchman. Ottone answers that God has raised his champions in the past, and puts his faith in God for the present. The Emperor presses him to bring forth his champion. The Cardinal then paints for the Emperor the portrait of Canisius, of his sanctity, tact, cease-

less activity, boundless zeal, deep love and ardent efforts to save Germany for the faith. The Emperor then commands the presence of Canisius. Mr. Robert Gannon spoke in the person of Canisius. To him the Emperor and Cardinal describe their distress and appeal to him and praise his work. Canisius accepts the praise, but not for Canisius; it is for Ignatius his father, for Faber his Novice Master, for his companions in religion, who have taught him the Obedience and Charity that must sanctitfy all his efforts. This praise is above all for his Queen and Mother, the Society of Jesus; and in her spirit must be found the cure for ills; her spirit must be spread by college and catechism, by preaching and praying, until men realize the authority of God over all and His Divine guidance of Holy Church.

The Glee Club then rendered "O Lord Most Holy," by Frank. This was followed by an essay on "Canisius, the Doctor," by Father Slattery, bringing before us the tremendous labors of this newest Doctor of the Church,—a man who bestrode his century and one whose program is a lesson to us who must fight enemies resembling very much those whom St. Peter faced and conquered. The evening was closed with a selection from the orchestra.

The Winter Disputations were held on February 19. The defender of Treatise "De Gratia", Mr. J. Donovan, objectors, Mr. W. Carey and Mr. T. Butler. Defender of Treatise De Sacrificio Missae, Mr. J. Kelly and Mr. E. Sullivan. Ex Sacra Scriptura, a paper was read by P. Higgins entitled "Did Judas receive Holy Communion?" In Canon Law a paper was read by Mr. J. J. Reed, entitled "Oratories a Woodstock." A paper on Ecclesiastical History, entitled, "Do We Want Critical Lives of the Saints", was read by Mr. A. Bouwhuis.

RETREATS

RETREATS

Given by the Fathers of the Maryland-New York Province from January 1 to December 1, 1925

To Secular Clergy		
Altoona	2	112
Antigonish, N. S.	1	90
Baltimore	1	150
Charlottetown, P. E. I.	1	59
Harrisburg	2	100
Hartford	2	376
Manchester	2	114
Mobile	1	70
Newark	2	327
New York	3	656
Portland	1	130
Providence	2	240
St. John, N. B.	1	60
Scranton	2	207
Springfield	2	374
Trenton	2	200
Wheeling	1	78
	28	3343
To Religious Priests		
Carmelite Fathers:		
Washington, D. C.	1	22
Franciscan Fathers:		
Rensselaer, N. Y.	1	61
Syracuse, N. Y.	1	38
Holy Cross Fathers:		
Brookland, D. C.	1	36
Missionary Fathers of the Sacred Heart:		
Natic, R. I.	1	7
	5	164
To Seminarians		
Dunwoodie, N. Y.	1	182
Hartford, Conn.	1	95
Overbrook, Pa.	2	385
Rochester, N. Y.	1	200
Seton Hall, N. J.	2	66
	7	928
To Brothers		
Christian Brothers:		
Ammendale, Md.	1	75
West Park, N. Y.	1	30
Marist Brothers:		
Dayton, O.	1	210
Poughkeepsie, N. Y.	1	24
Brothers of the Sacred Heart:		
Metuchen, N. J.	1	80
Xaverian Brothers:		
Danvers, Mass.	1	74
Fortress Monroe, Va.	1	48
	7	541
To Religious Women		
Blessed Sacrament:		
Cornwell, Pa.	1	90
Carmelites:		
Philadelphia, Pa.	1	17
Cenacle:		
Brighton, Mass.	1	32
Newport, R. I.	1	26
New York, N. Y.	1	100
Lake Ronkonkoma, L. I., N. Y.	2	46
Charity:		
Convent Station, N. J.	6	1049
Greensburg, Pa.	1	210
Halifax, N. S.	2	377
Lourdes, N. S.	1	10
Mt. St. Vincent. N. Y.	5	1303
Wellesley Hills, Mass.	1	92
Charity of Nazareth:		
Hyde Park, Mass.	1	30
Leonardtown, Md.	1	62
Newburyport, Mass.	1	38
Charity of Our Lady of Mercy:		
Baltic, Conn.	1	91
Christian Charity:		
Wilkes-Barre, Pa.	2	262
Christian Education:		
Arlington Hts., Mass.	1	19
Daughters of the Heart of Mary:		
Brooklyn, N. Y.	1	43
Burlington, Vt.	1	35
New York, N. Y.	1	85
Daughters of Divine Charity:		
Arrochar, S. I., N. Y.	2	103
Divine Compassion:		
White Plains, N. Y.	1	55
Dominican:		
Newburgh, N. Y.	1	132
New York City.	1	65
Faithful Companions:		
Fitchburg, Mass.	2	116
Providence, R. I.	1	15
Franciscans:		
Buffalo, N. Y.	2	104
Glen Riddle, Pa.,	1	342
Highland Falls, N. Y.	1	17

Good Shepherd:		
Boston, Mass.	2	26
Georgetown, Washington, D. C.	1	20
Hartford, Conn.	1	13
Newark, N. J.	1	17
New York City	1	36
Norristown, Pa.	1	27
Providence, R. I.	1	16
Troy, N. Y.	1	16
Grey Nuns of the Sacred Heart:		
Philadelphia, Pa.	1	42
Helpers of the Holy Souls:		
New York City	1	25
Holy Child:		
Melrose, Mass.	1	10
New York City	3	104
Philadelphia, Pa.	3	79
Rosemont, Pa.	1	50
Sharon Hill, Pa.	4	225
Suffern, N. Y.	2	63
Holy Names:		
Albany, N. Y.	1	95
Immaculate Heart:		
Cape May Point, N. J.		170
Jesus and Mary:		
Highland Falls, N. Y.	2	41
Little Sisters of the Poor:		
New York City	1	18
Mercy:		
Beatty, Pa.	1	114
Buffalo, N. Y.	1	125
Burlington, Vt.	1	104
Corning, N. Y.	1	36
Cumberland Hill, R. I.	2	120
Dallas, Pa.	2	153
East Moriches, N. Y.	2	142
Fall River, Mass.	3	183
Harrisburg, Pa.	1	45
Hartford, Conn.	3	460
Hookset, N. H.	2	298
Leicester, Mass.	1	57
Manchester, N. H.	1	95
Merion, Pa.	1	84
Milford, Conn.	3	360
Mount Washington, Md.	1	80
New York City	5	228
Pittsburgh, Pa.	2	279
Plainfield, N. J.	2	142
Portland, Me.	3	332
Providence, R. I.	5	325
Renssalaer, N. Y.	3	257
Rochester, N. Y.	1	45
Tarrytown, N. Y.	2	80
Titusville, Pa.	2	124
Washington, D. C.	1	57
Missionary Sisters of the Sacred Heart:		
New York City	2	186
Mission Helpers:		
Towson, Md.	3	129

TO LAYMEN

Emmitsburg, Md.	1	105
Keyser Island	1	25
Springfield, Mass.	1	48
Worcester, Mass., Holy Cross Alumni	1	41
Mt. Manresa, Fort Wadsworth, S. I.	45	2064
	49	2283

TO SECULAR LADIES AND PUPILS

Benedictines:		
Bristow, Va., Boys	1	40
Carmelites:		
Baltimore, Md., Pupils	1	50
Cenacle:		
Brighton, Mass., Ladies, Teachers and Girls	13	680
Lake Ronkonkoma, L. I., N. Y., Ladies and Girls	5	222
Newport, R. I., Ladies, Teachers and Girls	4	140
New York City, Ladies, Teachers and Girls	12	1101
Charity:		
Baltic, Conn., High School Girls	1	102
Convent Station, N. J., Academy and College Girls	2	470
New York City, Children, Academy and College Girls and Alumnae	7	1420
Leonardtown, Md., Pupils	2	236
Christian Charity:		
Wilkes-Barre, Pa., Pupils	1	140
Christian Doctrine:		
Nyack, N. Y., Ladies	1	40

Christian Education:		
Arlington Heights, Mass., High School Girls	1	88
Daughters of the Heart of Mary:		
Buffalo, N. Y., Pupils and Alumnae	2	202
Dominicans:		
Brooklyn, N. Y., Nurses	1	55
Caldwell, N. P., Pupils	1	140
New York City, Ladies	1	70
Faithful Companions:		
Fitchburg, Mass., Ladies and Pupils	2	100
Franciscans:		
Buffalo, N. Y., Alumnae and Pupils	2	660
Peekskill, N. Y., Boys and Girls	1	750
Stella Niagara, N. Y., Pupils	1	72
Good Shepherd:		
Georgetown, Washington, D. C., Inmates	1	106
Caldwell, N. J., Pupils	1	140
Grey Nuns:		
Buffalo, N. Y., High School Girls and Alumnae	2	278
Holy Child:		
New York, Pupils	2	135
Philadelphia, Pa.. Alumnae and Pupils	2	155
Rosemont, Pa., College Girls	1	40
Sharon Hill, Pa., Alumnae	1	83
Suffern, N. Y., Pupils	1	55
Jesus and Mary:		
Highland Mills, N. Y., Pupils	1	24
Little Sisters of the Poor:		
Philadelphia, Pa., Old People	1	90
Merey:		
Baltimore, Md., Nurses	1	89
Buffalo, N. Y., Pupils	1	186
Dallas, Pa., College Girls	1	50
Harrisburg, Pa., Ladies	1	100
Hartford, Conn., High School Girls	1	220
Lakewood, N. J., Ladies	1	80
Milford, Conn., Ladies and Pupils	2	317
Mt. Washington, Md., Academy Girls	1	150
Titusville, Pa., Pupils	1	35
Notre Dame:		
Baltimore, Md., College and High School Girls	1	400
Grymes Hill, S. I., N. Y., Pupils	1	120
Philadelphia, Pa., Pupils	1	118
Roxbury, Mass., Sodality	1	75
Washington, D. C., College Girls	1	350
Providence:		
Washington, D. C., Pupils	1	45
Reparatrice, Marie:		
New York City, Ladies	2	35
Reparation:		
New York City, Friendless Women	1	80
Sacred Heart:		
Albany, N. Y., Teachers, Alumnae and Children of Mary	3	287
New York City (University Ave.), Teachers, College Girls, Sodality	6	449
New York City (Manhattanville), Ladies	2	296
New York City (Madison Ave.), Children of Mary and Pupils	3	345
Noroton, Conn., Pupils	1	52
Overbrook, Pa., Children and Pupils	2	213
Providence, Ladies and Pupils	5	252
Rochester, N. Y., Ladies	1	90

Sacred Heart of Mary:		
Tarrytown, N. Y., Ladies	2	155
St. Dorothy:		
Richmond, S. I., N. Y., Ladies	1	28
St. Joseph:		
Albany, N. Y., Students	1	150
Buffalo, N. Y., Academy Girls	1	216
Chestnut Hill, Pa., Teachers' Sodality	1	97
Hartford, Conn., Nurses	1	300
Philadelphia, Pa., Orphan Boys	1	598
Rochester, N. Y., College and High School Girls	3	833
Wheeling, W. Va., Nurses	1	55
Ursulines:		
Bedford Park, New York, Pupils	1	150
New York City, Pupils	1	90
New Rochelle, N. Y., Alumnae and Students	2	790
Visitation:		
Baltimore, Pupils	1	80
Catonsville, Md., Pupils	1	105
Frederick, Md., Students	1	45
Georgetown, Washington, D. C., Students	1	130
Parkersburg, W. Va., Students	1	95
Richmond, Va., Students	1	46
Wheeling, W. Va., Students	1	70
St. Agnes Reading Circle, Baltimore, Md., Ladies	1	104
Jersey City Public School Teachers	1	135
Nurses, St. Peter's Hospital, New Brunswick, N. J.	1	45
Mount Loretto, Staten Island, Boys and Girls	2	1100
Catholic Women's Club, York, Pa.	1	80
	144	17675

RETREATS TO STUDENTS IN COLLEGES AND HIGH SCHOOLS—MARYLAND-NEW YORK PROVINCE, 1925

Boston College	1112
Canisius College	500
Fordham College	894
Georgetown College	683
Holy Cross College	1115
Loyola College	125
St. Joseph's College	160
Boston College High School	1312
Brooklyn Preparatory	732
Canisius High School	634
Fordham Preparatory	518
Georgetown Preparatory	98
Gonzaga High School	254
Loyola High School, Baltimore	340
Loyola School, New York	40
Regis High School	703
St. Joseph's High School	515
St. Peter's High School	766
Xavier High School	993
	11494

Other Schools

Loyola College, Montreal, Canada	150
Sacred Heart Brothers School, Sharon Heights, Mass.	200
Marist Brothers School, Poughkeepsie, N. Y.	50
Seton Hall College, So. Orange, N. J.	615
	1015

SUMMARY OF RETREATS

	Retreats	Retreatants
Priests, Secular	28	3343
Priests, Regulars	5	164
Brothers	7	541
Religious Women	239	17905
Laymen	49	2283
Secular Ladies and Pupils	144	17675
Students in Colleges and High Schools, etc.	23	12509
Seminarians	7	928
Private (St. Andrew)	27	38
Total	529	55386

RETREATS

Given by the Fathers of the New Orleans Province, 1925

Mothers of the Helpless:		
New York City	1	12
Notre Dame:		
Antigonish, N. S.	1	67
Boston, Mass.	1	90
Cambridge, Mass.	1	50
Charlottetown, P. E. I.	1	59
Chicopee, Mass.	1	34
Grymes Hill, S. I., N. Y.	1	58
Lawrence, Mass.	1	49
Lowell, Mass.	1	100
Philadelphia, Pa.	1	59
Roxbury, Mass.	1	210
Waltham, Mass.	2	183
Washington, D. C.	1	90
Worcester, Mass.	1	58
Oblate Sisters of Providence:		
Baltimore, Md.	1	80
Sisters of the Poor Child Jesus:		
Parkersburg, W. Va.	1	14
Providence:		
Malden, Mass.	1	41
Presentation:		
Fitchburg, Mass.	2	127
Green Ridge, S. I., N. Y.	3	130
Newburgh, N. Y.	3	122
New York City	1	37
Reparatrice, Marie:		
New York City	3	85
Reparation:		
New York City	1	19
Sacramentines:		
Yonkers, N. Y.	1	32
Sacred Heart:		
Albany, N. Y.	1	104
New York City—		
(Manhattanville)	1	73
(University Ave.)	4	190
Noroton, Conn.	2	36
Overbrook, Pa.	2	60
Providence, R. I.	2	128
Rochester, N. Y.	1	38
Torresdale, Pa.	1	50
Washington, D. C.	1	10
Sacred Heart of Mary:		
Tarrytown, N. Y.	1	60
St. Dorothy:		
Reading, Pa.	1	11
Richmond, S. I., N. Y.	1	26
St. Joseph:		
Albany, N. Y.	1	91
Baden, Pa.	1	160
Brentwood, L. I., N. Y.	2	629
Brighton, Mass.	3	216
Buffalo, N. Y.	1	150
Cape May Point, N. J.	4	773
Chestnut Hill, Pa.	3	298
Chicopee, Mass.	1	48
Hamilton, Ont.	3	306
Hartford, Conn.	1	130
Holyoke, Mass.	1	45
McSherrystown, Pa.	1	52
New Bedford, Mass.	1	59
Springfield, Mass.	1	362
Troy, N. Y.	2	269
St. Joseph of Peace:		
Englewood, N. J.	2	102
St. Martha:		
Antigonish, N. S.	1	29
St. Mary:		
Lockport, N. Y.	3	120
Sorrowful Mother:		
Denville, N. J.	1	25
Servants of Mary:		
New York City	1	5
Ursulines:		
Beacon, N. Y.	3	132
Bedford Park, N. Y.	2	124
Middletown, N. Y.	2	30
New Rochelle, N. Y.	3	159
New York City	3	69
Phoenicia, N. Y.	1	35
Pittsburgh, Pa.	1	22
Wilmington, Del.	2	55
Washington, D. C.	1	18
Visitation:		
Georgetown, Washington, D. C.	1	50
Richmond, Va.	1	20
Wheeling, W. Va.	2	120

Wytheville, Va.	1	19
	239	17905

Religious Men

Diocesan Clergy

Alexandria, La.		31
Charleston, S. C.		30
El Paso, Tex.		23
Nashville, Tenn.		32
Natchez, Miss.		40
Savannah, Ga.		28
St. Augustine, Fla.		28
		212

Seminarians

New Orleans, La.	2	56
Ramsay, La.		50
		106

Priests

Benedictines:		
Ramsay, La.		40
St. Benedict, La.		42
		82

Brothers

Christian Schools:		
Bay St. Louis, Miss.	2	126
Covington, La.		26
Lafayette, La.		32
Las Vegas, N. M.		28
Santa Fe, N. M.		40
		252
Holy Cross:		
New Orleans, La.		19

Religious Women

Benedictine Sisters:		
Covington, La.		47
Cullman, Ala.		72
Fort Smith, Ark.		115
Guthrie, Okla.		58
Jonesboro, Ark.		182
San Antonio, Fla.		22
San Antonio, Ark.		57
Shoal Creek, Ark.		57
		553
Sisters of Charity:		
Albuquerque, N. M.		53
Helena, Ark.		39
Las Cruces, N. M.		40
Santa Fe, N. M.		18
		150
Franciscan Sisters:		
Augusta, Ga.		13
Purcell, Okla.		26
Savannah, Ga.		11
		50
Sisters of the Holy Names of Jesus and Mary:		
Key West, Fla.		23
Tampa, Fla.		36
		59
Sisters of the Blessed Sacrament:		
Birmingham, Ala.		21
Lafayette, La.		16
Nashville, Tenn.		59
New Orleans		76
Pensacola, Fla.		17
St. Michael's, Ariz.		19
Santa Fe, N. M.		16
		224
Daughters of the Cross:		
Shreveport, La.		86
Good Shepherd Sisters:		
Houston, Texas		11
New Orleans, La.		38
		49
Sisters of the Immaculate Conception:		
New Orleans, La.		46
Dominican Sisters:		
Galveston, Texas	2	152
Nashville, Tenn.		126
New Orleans, La.		124
		402
Holy Family Sisters:		
New Orleans, La.	2	163
Sisters of the Incarnate Word and of Charity:		
Beaumont, Texas		16
Forth Worth, Texas		33
Galveston, Texas	2	178
Houston, Texas		27
Lake Charles, La.		14
Shreveport, La.		16
Temple, Texas		9
Texarkana, Ark.		15
		308
Sisters of the Incarnate Word and of the Blessed Sacrament:		
Houston, Texas		56
Paris, Texas		29
San Antonio, Texas		403
		488
Sisters of Loretto:		
Bisbee, Ariz.		15
El Paso, Texas		46
Las Cruces, N. M.		43
Montgomery, Ala.		19
Santa Fe, N. M.		55
		178

Sisters of Notre Dame:		
Chinchuba, La.		28
New Orleans, La.		26
		54
Sisters of St. Joseph:		
Augusta, Ga.		15
New Orleans, La.		98
Sharon, Ga.		13
Tucson, Ariz.		14
		140
Sisters of the Precious Blood:		
Phoenix, Ariz.		16
Teresian Sisters:		
New Orleans, La.		14
Little Sisters of the Poor:		
Mobile, Ala.		14
Nashville, Tenn.		14
Savannah, Ga.		18
		46
Ladies of the Sacred Heart:		
Convent, La.		44
Grand Coteau, La.		46
New Orleans, La.		35
		125
Marianites of the Holy Cross:		
New Orleans, La.	2	120
Sisters of Mercy:		
Atlanta, Ga.		19
Augusta, Ga.		16
Fort Smith, Ark.		26
Hot Springs, Ark.		32
Jackson, Miss.		8
Little Rock, Ark.		29
Macon, Ga.		26
Mobile, Ala.		73
New Orleans, La.		25
Oklahoma City, Okla.		73
Prescott, Ariz.		23
Selma, Ala.		10
Vicksburg, Miss.		80
		379
Missionary Sisters af the Sacred Heart:		
New Orleans, La.		84
Asheville, N. C.		22
Visitation Nuns:		
Mobile, Ala.		28
Ursuline Nuns:		
Dallas, Texas		40
Galveston, Texas		40
Greenville, S. C.		8
Columbia, S. C.		23
New Orleans, La.		78
San Antonio, Texas		34
Santa Rosa, Cal.		27
		250
Sisters of Our Lady of Sorrows:		
Ribera, N. M.		10
Presentation Sisters:		
New Orleans, La.		11
Laymen		
Augusta, Ga.		39
Charleston, S. C.		24
Grand Coteau, La.	3	156
New Orleans, La.	16	1507
Spring Hill, Ala.	2	114
		1840
Students		
Bay St. Louis, Miss.		160
New Orleans, La.	2	518
Ramsay, La.		50
Shreveport, La.		74
*Tampa, Fla.		84
		886
*Spring Hill, Ala.		316
		1202
Presentation Sisters:		
New Orleans, La.		11
Ladies of the World		
Convent. La.		120
Grand Coteau, La.	2	194
Guthrie, Okla.		60
Macon, Ga.		37
Memphis, Tenn.		94
Mobile, Ala.		40
New Iberia, La.		169
New Orleans, La.	6	490
Oklahoma, City, Okla.		51
Shreveport, La.		54
		1315
Girls' Academies		
Asheville, N. C.		58
Biloxi, Miss.		113
Convent, La.		96
Houston, Texas.		46
Macon, Ga.		96
Mobile. Ala.	2	246
New Orleans, La.	6	900
San Antonio, Texas	2	367
Shreveport, La.		110
		2032
Institutions		
House of Good Shepherd:		
Houston, Texas		72
New Orleans, La.		159
		231
†New Orleans, La.		
Magdalens		72

Penitentiary:	
Santa Fe, N. M.	215
Little Sisters of the Poor:	
Nashville, Tenn.	130
New Orleans, La.	164
Mobile, Ala.	106
Savannah, Ga.	75
	475

SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy	7	212
Religious Men	11	459
Religious Women	88	4055
Laymen	23	1840
Students	7	1202
Secular Ladies	16	1315
Girls in Academies	16	2032
Inmates (Little Sisters of the Poor)	4	475
Inmates (House of Good Shepherd)	2	231
Inmates (Penitentiary)	1	215
Magdalens	1	†72
	176	12108

SUMMER RETREATS, 1925

Given by the Fathers of the Province of Lower Canada from June 1st to October 1st

To Secular Priests		
Crookston	1	45
Lévis	1	35
Regina	1	65
		145
Seminarians		
Pont-Viau	1	20
Clerics		
Forget	1	9
Québec	1	12
Joliette	1	350
		371
To Brothers		
Christian Brothers:		
Laval-des-Rapides	1	400
Limoilou	1	180
Montréal	1	330
Québec	1	235
Varennes	1	70
		1215
Christian Instruction:		
Laprairie	3	380
Sacred Heart:		
St. Hyacinthe	2	383
Victoriaville	1	300
		683
Marists:		
Iberville	1	45
St. Regis:		
Vauvert	1	42
To Sisters		
Charity (Grey Nuns):		
Québec	1	280
Sacred Heart:		
Sault-au-Récollet	1	80
St. Andrew:		
St. Adolphe	1	60
Ste. Anne:		
Lachine	1	205
Montréal	2	255
		460
St. Benoît:		
Crookston	1	75
Ste. Chrétienne:		
Giffard	1	65
Salem	1	68
		133
St. Joseph:		
Crookston	1	46
Montréal	1	65
Québec	1	80
Tracadie	2	64
		255
St. Louis:		
Lac Noir	1	50
Lorette	1	120
Medicine Hat	1	19
		189
Sainte Marie:		
Vankleek Hill	1	42
Ursulines:		
Gaspé	1	15
Québec	1	120
Rimouski	1	60
Roberval	1	60
Trois-Rivières	1	225

Waterville	1	134
		614
Daughters of Jesus:		
Morinville	2	45
Trois-Rivières	2	215
		260
Daughters of Mary:		
Campbelton	1	28
Montréal	1	92
Québec	1	42
		162
Daughters of the Cross:		
Forget	1	14
Franciscaines:		
Montréal	1	12
Providence:		
Chandler	1	14
Longue-Pointe	1	90
Montréal	1	372
		476
Precious Blood:		
Trois-Rivières	1	52
SS. Coeurs de Jesus et Marie:		
Joliette	1	280
Sisters of the Missions:		
Brandon	1	55
Presentation:		
Duck Lake	1	27
Good Shepherd:		
Montréal	1	40
Québec	2	606
		646
Holy Cross:		
Montréal	2	265
St.-Laurent	2	500
		765
Holy Names of J. & M.:		
Montréal	1	195
Outremont	1	45
Windsor	1	80
		320

Convents

Viauville	1	150
Coaticook	1	305
Mont-Royal Convent,		
Montréal	1	295
St. Joseph, Québec	1	150
Boucherville	1	105
Ursulines, Québec	1	395
Normal Sch., Chicoutimi	1	155
St. Boniface	1	75
St. Boniface	1	325
Jesus and Mary:		
Lauzon	1	66
Sillery	2	205
		271
Marie-Réparatrice:		
Montréal	1	92
Trois-Rivières	1	42
		134
Of Mercy:		
Devil's Lake	1	27

Laymen

Abord-à-Plouffe	16	575
Québec	16	361
Boucherville	18	453
Lac Bouchette	4	85
Edmonton	2	37
Ste.-Anne de la Poc	1	25
Valleyfield	1	18
		1554

To Women

Montréal	20	243
Québec	13	299
In the Prov. of Québec	9	246
Prov. Manitoba	5	110
Prov. Saskatchewan	3	84
Prov. Alberta	2	65
		1047

Students

Ecole Normale, Québec	1	125
College:		
Shawinigan	1	350
Ste.-Marie, Montréal	1	825
Sudbury, Ont.	1	155
Mont-Laurier, Que	1	175
St. Boniface, Man	1	250
Edmonton, Alta	1	130
Ste.-Anne de la P., Qu.	1	575
Académie LaSalle, Trois-Riv.	1	500
		3085
Crookston	1	76
		2131

Parochial Schools, Boys and Girls

Immac. Conception, Montréal	1	4200
N. D. du Chemin, Québec	1	400
Chicoutimi	1	900
Grand-Mère	1	830
		6330

SUMMARY OF RETREATS

	Retreats	Retreatants
Secular Clergy	3	145
Seminarians	1	20
Clerics	3	371
Religious Men	13	2365
Religious Women	56	5689
Laymen	46	1554
Laywomen	52	1047
Students	9	3085
Convent Girls	10	2131
School Boys and Girls	4	6330
	197	22737

POUGHKEEPSIE. *St. Andrew's*—From January 1st-December 31st we had 27 private retreats and 38 retreatants. These included Archbishop O'Doherty of the Philippines; Bishop Byrne of Porto Rico, just before his Consecration; three priests and seven seminarians. All the rest were laymen.

FATHER JOSEPH M. WOODS, S. J.
EDITOR OF THE WOODSTOCK LETTERS 1907-1925